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The Outlook of Missions

Volume X
Number 6
June, 1918



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The Outlook of Missions

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of Missions

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The Quiet Hour



The kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost.

Romans 14: 17

If our conduct is inconsistent with our desires, we are not genuine. Our outer life becomes a pose, an assumed role, an impersonal thing, a lie.

—BERTHA CONDE.

Our hands must drop their treasures and the heart be swept clear of lesser loves, if we shall be able to appreciate and apprehend the unsearchable riches of Christ.

If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.

—PHILLIPS BROOKS.

Honor has come back as a King to earth,
And paid his subjects with a royal wage:
And nobleness walks in our ways again,
And we have come into our heritage.

—RUPERT BROOKE.

When you wholly give over your life and try to help somebody else, then you really begin to be happy. You will then be at peace with yourself as well as with God.

—MELVIN E. TROTTER.

Take up our quarrel with the foe.
To you from falling hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

—JOHN McCRAE.

When the man of visions and the man of vows stoops to the ways and methods of the man of the world he may outwit him and grow rich, but his soul will shrink and shrivel, and his sense of God will depart from him.

—SAMUEL W. CHADWICK.

"He who makes consistent and sincere use of his powers of knowing good and evil will never have any difficulty about seeing in Jesus the only begotten Son of God and authoritative Lord and Master."

The secret of the work that lasts is that it is done in the name of Christ and that it is inspired by love. What we do for ourselves will not last. The fabric will crumble, however imposing it may be. He who writes his own name on his work is doomed to disappointment. But what we do in love for Christ and our fellow-men will live.

—J. R. MILLER.

If you will look at your life, the thing just as you are, you will see that life is made up of a series of pressures. Life is hardened by pressures. Without temptation and trial and hardship, there could be no such thing as character.

—HARRIS E. KIRK.

"Thou who art weary of sin,
Go to the clear flowing fountain,
Where you may wash and be clean.
Fly, for the avenger is near thee,
Call, and the Saviour will hear thee,
He on His bosom will bear thee,
Thou who art weary of sin,
O thou who art weary of sin."

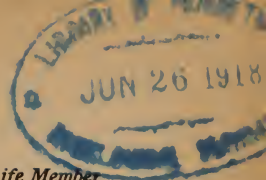
As a vessel must anchor to something outside herself—an immeasurably greater, so a man must go beyond himself ere he can realize strength and security amid all the change and decay which are incident to his life. There is a grace of God which is multiplied to men by the seeming subtraction from their lives which it plans. We are lifted above unrest and discontent only when we dwell within the safe defense of the enduring Word.

—J. STUART HOLDEN.

The Prayer.

OUR Father in Heaven, look upon us, we beseech Thee, in Thine infinite love and compassion. Dwell Thou in us, that, being molded by Thy good Spirit, we may have fellowship with Thee as Thy children. Help us at all times to trust Thee. Appoint for us what Thou wilt, and make us ready to receive with thankfulness whatsoever seemeth good to Thee concerning us. Go with us in every mission on which Thou art pleased to send us, and in Thy service may we find rest. Amen.

—WILLIAM FARQUHARSON.



OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

THE OUTLOOK OF MISSIONS

VOLUME X.

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NUMBER 6.

Silver Bay.

ATTENDANCE at a Silver Bay Missionary Conference a few years ago made a lasting impression on my mind and heart. For arousing missionary interest and enthusiasm, these conferences are unexcelled. The very atmosphere seems surcharged with the missionary motive and purpose.

The location of Silver Bay itself excludes all distracting influences. Here nature shuts one off from the outside world, so that the world as Jesus saw it, when He said, "the field is the world," may come in. Narrowness and provincialism, bigotry and sectarianism find here no congenial soil. Usually representatives from practically every important mission field in the world, and delegates from the majority of the great denominations gather in this spiritual retreat for mutual counsel and inspiration, and they see "Jesus only." The things that separate are not in evidence here—only the things that unite.

Silver Bay is a recruiting station for the Kingdom of God. Many a foreign missionary settled here the question of his life work, and many others have been stimulated to devote henceforth more of their time and energy to the service of God.

Every pastor should make an earnest effort to attend at least an occasional Silver Bay Missionary Conference, and to get as many members of his congregation as possible, especially the young, to do

likewise. His own life and that of his people will be greatly enriched by the experience.

C. E. CREITZ.

Reading, Pa.

To Guard Children During War Time.

HOW the principal warring countries have tried to protect children from moral danger and to develop in war time better provision for those who become delinquent is briefly described in the latest report of the Children's Bureau, United States Department of Labor. The report says:

"Not yet can we attempt to measure the effect of the war upon juvenile delinquency in the United States. But in the war-time experience of other countries we see certain injurious conditions which are being repeated here, and many of the measures of prevention and care



BOATING ON LAKE.

recommended by foreign writers express principles which no community can afford to disregard, but which are not yet effective throughout the United States."

The reports from three countries so diverse as England, Germany and Russia emphasize the injurious moral effect of long hours under pressure of speed and the special importance in war time of abundant, active, wholesome recreation according to the bureau, which adds:

"Everywhere the breaking up of home life by the absence of the father and the employment of the mother is considered a serious menace to the welfare of children and young people. France and Italy have enacted special legislation for the guardianship of children whose fathers have been killed in the service. In certain of the German States the work of the guardianship courts has been extended in an effort to safeguard children whose fathers are absent with the army.

"For children who have become delinquent probation under the supervision of trained workers who can give individual attention to each child must be further developed without waiting for the end of the war is the opinion of lawyers, judges, and social workers, in every one of the five countries studied."

Government Trains Girl Workers to Safeguard Health.

WHILE every effort is being made by the Government to conserve the health of the soldiers and sailors, the girl who is doing her "bit" of war work clerking in a Government office is being instructed in the care of her health. Because many of the temporary buildings have no elevators she is being taught how to climb stairs with ease. This advice includes even the how and why of climbing aboard a street car properly. The explanation of "posture in its relation to human efficiency" is made by Miss Marguerite Sanderson, in charge of the vocational aids of the Division on Reconstruction of the Army Medical Department.

"Stand up straight and sit up straight," Miss Sanderson tells the army of girl workers. "When you stand, think of touching your five toes of each foot to the floor. Think of spreading them out as a bird catches hold of a twig. Pull in your waist, push out your chest, and stretch your body until you are as tall as possible."

Miss Sanderson warns the girls that a great physical danger accompanies the "hanging of the head." She explains that this relaxed condition makes one end of the stomach lower than the other and compels the food being digested to "run up hill."

"Stand up on the outside of your body," she warns, "so that the inside may do its work properly. A girl walking upstairs must use the ankle joint to draw her up from step to step and not her whole body. Don't boost yourself along by the banisters. This applies also to walking downstairs. Do it with the ankle joint leaving the rest of the body relaxed. You don't need to come down with a jar which shakes your spinal column. Don't thump!"

Miss Sanderson describes the manner in which many women "drag" themselves aboard a street car. "A woman," she says, "hoists her body aboard a car a few times and then wonders why she is so weary." In this action she recommends, also, that the weight be kept on the ball of the foot and as little use as possible be made of the iron stanchions.

In talking to the young women Miss Sanderson relates the "loggy feeling which comes about 3 o'clock in the afternoon" to improper shoes. "Your feet are made for real use," she says, "and you should buy shoes accordingly. When you are shopping don't look at the shoes to see if they are pretty. Instead, set them side by side and see if the inner edge of the soles makes a straight line. That is the test for your footwear."

She calls the human body a machine which, like any other machine, must be kept balanced and in condition. Badly fitted shoes, she says, cause improper standing positions. In turn a disarrange-

ment of the organic system results and the stomach displacement is followed by indigestion. This complaint is the cause of the "lazy, loggy feeling in the afternoon."

As a final admonition to the girl workers she says:

"There never was a time when it was more important for us to give all of ourselves to the accomplishing of tasks. There is no excuse for not getting out of our bodies 100 per cent. efficiency."

Use of Milk One Form of Patriotism.

DURING the summer months milk should be much used, if the advice of experts is followed. Notwithstanding war-time rise in prices, it is still the cheapest animal food, according to Miss Martha Van Renselaer, chief of the Home Conservation Division of the United States Food Administration.

"Where possible, provision should be made to supply each child in the family with a quart of clean, wholesome milk every day," said Miss Van Renselaer. "For each adult a pint is desirable when the meat consumption is low. There is now an abundance of milk products which can well be substituted in various forms for meat.

"Children should have 'whole' milk, adults may use milk and cheese in place of meat. The present prices of butter have made many families refrain from using it. Those who are able to purchase it should do so. Unless all members of the family are using 'whole' milk, they need some butter in the diet. If the family must economize, the amount of butter may be reduced; but the amount of milk should be correspondingly increased to secure the right total of the fat soluble growth-promoting substance.

"If less milk is used, less milk will be produced. Farmers will be obliged to sell

their dairy cattle because of the high cost of feeding them and the failure to find the market for the product. In this event this country will face the same conditions from which the people of Europe are now suffering.

"Milk cannot be exported to any great degree. To use it is one of the best forms of patriotism. Milk and cheese save meat for the soldiers."

World Crisis for Missions in Russia.

(A Call for Prayer and Conference on Behalf of Russia's Millions has been issued by a group of well-known Christian Leaders to be held at the Moody Tabernacle, Chicago, Ill., June 24th to June 28th, 1918.)

THE Revolution in Russia has resulted in throwing open to the Gospel the largest country, with its largest population of white people in the world. There are 182,000,000 people in Russia, and yet there are not as many Evangelical workers there as in the City of Chicago alone. Many are eagerly waiting for the Gospel. When recently one of the leaders of the "Dom Evangelia" Mission in Petrograd, immediately after returning from Siberia, went with his choir and workers to the large square directly in front of the Winter Palace, and conducted for the first time in the existence of that city an open air Gospel service, large numbers of men and women assembled. After the Message was delivered the people turned to the preacher and said: "Where have you been so long? and why did you not tell us this before?" "I was in Siberia," was the reply.

Never since the beginning of Christianity has such an immense population of our own white people become accessible to Missionary Enterprise. Our Evangelization plan must embrace not only the

"The Republic of the United States is not perfect; it has the imperfections of the human—but it is the best country on the face of the earth, and those who do not love it enough to work for it, to fight for it, to die for it, are not worthy of the privilege of living in it."

hundred million native Russians, but also the seven million Jews, the twenty million Poles, the thirty million Ukrainians, millions of Mohammedans (Tartars, Kurds, Kirghiz, etc.), Armenians, Roumanians and Greeks, and besides these the Bulgarians, Servians, Croatians, Montenegrins and other related Slavonic peoples.

The propaganda of Atheism and Materialism is already assuming awful proportions. There is no time to lose. The Greek Orthodox Church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple religiously inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different. What is it to be? Atheism, or the Gospel? If the latter, then, because of existing conditions in Europe, *America must assume chief responsibility* for meeting the need, else this greatest Missionary Opportunity of the centuries may be turned into the most abysmal failure.

The greatest immediate need is the printing and circulating of at least a million copies of the Russian Bible, three million copies of the New Testament and a large supply of the very best Russian Evangelical literature. Then several hundred Evangelists, Colporteurs and Christian Workers must be trained and equipped for service in Russia. Already one hundred Russians in America have offered themselves for soul-saving service in their native land and are now in training, and there are also hundreds of converted and educated men in Russia who have suffered for their faith and who now need to be rallied and encouraged.

As a very vital factor in the realization of a comprehensive Evangelization plan for Russia we must immediately undertake the thorough Evangelization of the Russian and other Slavonic people in our own country and Canada, in order that they in great numbers, being converted and trained here, may return to their native lands fully equipped for effective service. Last but not least the united prayers of God's people everywhere must be offered up in behalf of these long neglected multitudes.

The Time of All Times.

The Turks' entrance into the war as an ally of Europe turned the Mount of Olives into an army camp. The streets of the Holy City resound with the tramp of soldiers. The places made sacred by our Saviour on earth are cut up into trenches! Everywhere one sees machine guns and air ships.

Think of it! To-day 25,000 foreign missionaries are preaching the glad tidings of the Kingdom of God. There are thousands of schools and colleges, hospitals and dispensaries, and a great work developing in mission fields. There is money enough and there are men enough for that work and also for the exigencies here at home.

This is the time of all times to press the work of the Church.

DR. ARTHUR J. BROWN.

Put Your Giving on a Regular, Proportionate Basis.

FOR many a year the question of raising Church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money, but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but "How little of the Lord's money which I have in trust for him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

To-day marks the Churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the Church is faced with the twofold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

Present methods have proved their inefficiency. Systematic habits of *proportionate* giving are the solution for lax Church finances and for lax principles of giving on the part of the individual Church member.

Not confined to any one denomination, this movement is taking in all denominations with varying rapidity. We find it incorporated in such enterprises as the Men and Missions Movement, the Five Year Program, and more recently the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyterian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars and others of like import.

The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian Stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis. From the committee's report this statement of principles is taken:

1. God is the owner of all things.
2. Man is a steward and must account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner.—*Men and Missions.*

News About Camp Taylor.

The Rev. William F. Naefe, representing the National Service Commission of the Reformed Church at Camp Taylor, Louisville, Ky., makes the following interesting report:

Just now things are very much unsettled at the camp. The boys are on the move from the three states, and in a few days there will be over eleven thousand new faces. How many of this number will come out of our Church remains to be seen. I do hope our ministers feel their responsibility in this matter and give me the names of our boys who will be in this camp. I will mail the cards to them and urge their immediate attention. It is my desire to see all the new boys within two weeks at least, after their arrival. We have been told so often that this is the hardest experience—the first ten days in camp. The place is a city within itself and it would be folly to try to locate them without knowing where they are—regiment and company. So many of the old boys are being sent to Atlanta, Georgia. One boy from New Middletown, Ind., reached the camp on Friday and by Tuesday he was gone. The other day I received a card from the pastor of our Church in Bluffton, Ind., and went out to see the boy, a splendid fellow; only wish he could be here awhile, but he told me that in a day or two he expects to be sent to Atlanta.

A fine lad, Eckert, from Lawton, Ind., where our Synod met last year, is in the X-ray Department and will in all probability remain at this point. I had an interesting chat with him the other afternoon. He is at the Base Hospital.

Sergeant Eichenberger, a nephew of Reverend Burghalter, is another splendid fellow. This was his Senior year at Heidelberg. He spoke for me when we presented our Service Flag, and tomorrow he will be in Jeffersonville, Ind., for the same purpose.

The other day I attended the noon luncheon of the Unification Committee Work, and the topic under discussion

was "The Relation of the Camp Pastor to the Camp." There were a number of interesting talks. The man who has charge of the Chaplain's School, I don't recall his name at this moment, was present and gave us some helpful suggestions.

Our plans are very simple. We are anxious to meet the boys, bid them welcome and make them feel at home in our churches. Then, as I get to know them better I hope to have invitations from members of our Church which I may extend to the boys. Then, during the Summer we will arrange social affairs for them. We have a live committee representing all the churches to assist in this work. Above all, we want to keep the boys related to the home Church and their people. Where a boy has never made the great decision, with common sense and love at the opportune time we will press the matter. Wherever this is done we will immediately send his letter to the home Church.

The work, I am sure, will be most interesting, and with strength and God's help I earnestly hope some good will be done and the boys will be helped and made to feel at home while here.

The Woman's Committee, Council of National Defense, makes the following statement:

"A black arm band, with a gold star, has been recommended by the Woman's Committee of the Council of National Defense, to be worn instead of mourning by American women who have lost members of their family in the service of the country. This action of the committee at this time is prompted by a feeling on their part that we should determine beforehand the attitude we are to take toward the inevitably growing death roll of the defenders of our country. The wearing of such insignia will, they feel, express better than mourning the feeling of the American people that such losses are a matter of glory rather than of prostrating grief and depression. President Wilson

has approved the resolution of the Woman's Committee in a letter to its chairman, Dr. Anna Howard Shaw."

The following statement is authorized by the Red Cross:

"It should be understood that the nurses' aids, requested from the Paris office of the Red Cross and now being sent as promptly as possible, will not be used in American Army hospitals. The intention is to use them in civil work with the French population and the repatriates, and in French hospitals where nurses' aids have been employed since the beginning of the war. All nurses' aids that are to be sent over should be prepared to accept any assignment that is given them, as conditions change rapidly."

For the first time in the history of the Army Corps of the United States women are sent into the field with the same equipment as the officers, according to Captain J. P. Yoder, of the Army Medical Department at Washington, D. C. They will be subject to the same living conditions as the men, being housed in tents and eating at a mess furnished from a field kitchen. These women are the nurses assigned to travel with the United States mobile hospital units. Each section of the unit contains a complete operating-room outfit on motor trucks and will be accompanied by 10 Army nurses. Five of these sections form a unit. The purpose of a mobile hospital unit is to carry the operating room to the injured man to insure the minimum loss of life which might be incurred by a tedious transportation of severely injured soldiers. The unit is prepared to serve as an evacuation hospital back of the field hospital lines.

"The workmen of America have a tremendous interest to serve, a vital cause to defend, a work of surpassing importance to accomplish. What is vital to them is vital to America and to the world."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Propaganda.

WE are hearing a great deal these days about the insidious effects of German propaganda in this country, and there is a tendency to trace every note of discouragement throughout the country to some phase of German propaganda. It is evident that if the war is to be won we cannot be too much on our guard against having the morale of our people disturbed and weakened by intrigue and methods of this character, for in the last analysis the war will be won not on French soil, but by the spirit and whole-hearted co-operation of the people who "stay by the stuff" and who "keep the home fires burning."

Has it ever occurred to you that in the great spiritual conquest of the world for Jesus Christ there is a great deal of insidious, invidious propaganda on the part of the enemies of Christ? When people who are nominally enrolled as Church members are deliberately going about among their fellow-men talking disparagingly about the work of Missions, casting aspersion upon the management of the work, intimating that the money contributed for Missions does not reach its proper destination, deliberately absenting themselves from Missionary meetings, refusing to contribute to Missionary causes, and in a multitude of other ways seeking to check and thwart and throttle, the campaign for Christ through his Church, they are working as the emissaries of the adversary. We are ferreting out this intrigue and the whole spy system in the Government so that we may not lose out in this world war, and we are blinking at it and conniving at it so far as it pertains to the work of establishing the Kingdom of God in the earth. "He that is not with Me is against Me," says the Master, and

"he that gathereth not with Me, scattereth." The time is pretty nearly at hand when the spirit of tolerance in the Church must cease and when men and women who are not actively and earnestly and enthusiastically engaged in the work of world-conquest for Christ are to be put down as the very enemies of Christ. There is no longer any neutral or middle ground for people to stand on with reference to the Kingdom of Christ.

Home Mission Problems Affected by the War.

IT is to be expected that the World War is affecting every department of our Church as well as of our national, social and individual life. Many are the Home Mission problems that are influenced one way or another by the war. There are some adverse influences.

First, it entails increased burdens upon our missionaries. The cost of living has advanced to a maximum and the amount of salary formerly paid the missionaries is no longer adequate to meet demands. It means, therefore, an increase in the appropriations of the Boards.

Second, it takes men from the Missions into the National Service. A number of the missionaries have been granted leave of absence to go into the service either as Army Chaplains or in the Y. M. C. A. or Red Cross work. This will involve a shortage of men, which fact was one of the problems which the Board faced in ordinary times.

Third, the war-time industries affecting some seventy different cities in this country are bringing new problems to the Home Mission Boards. There is a shifting and readjustment of population in this country and a massing of the work-

ing men in these munition plant centers and shipbuilding industries. This will mean that additional facilities will have to be provided in these places to care for the religious life of the people. No temporary or poorly equipped buildings will answer. They must be substantial, highly socialized, and adequately equipped to meet the demands. Outstanding men of personality and ability and consecration must be secured to take charge of these new religious centers.

On the other hand, there are some favorable conditions brought about by the war.

First, there is an intensification of thought and life and activity. The people of this country are alive and alert. Their life in all its departments has been quickened and intensified and this furnishes a hopeful sign for the Church's life and activity.

Second, the people are hospitable to new ideas. They are open-minded and willing to be led. They have come out of their shell of provincialism and conservatism and are ready to move in behalf of any cause that is sufficiently large and appealing.

Third, there is an increase of liberality on the part of the American people. Men and women are thinking in larger terms. They are pouring out their treasures in their sons, in young manhood of America, but also in their subscriptions to the Liberty Loan and to all the items in the War Chest. Never were the streams of liberality flowing more copiously than they are to-day. This is a wholesome indication, and the Church, and especially the benevolent interests of the Church, can hope to receive great good from this rising tide of liberality.

Now, the Church faces this tremendous opportunity. This is the psychological moment for the Church to lay hold of these conditions that have developed in the nation and turn them into account for the Kingdom of God. Soon the time of reaction will come and it will be too late for the Church to wait until the war is over. The time for the Church to project her aggressive program in be-

half of Kingdom-building is now, for the great problems of the nation will be adequately solved only by the Church of Jesus Christ offering the solution. It was to be deplored that the nation was not prepared to enter the war, but the question presents itself now—are we prepared when peace comes to meet the new conditions that will present themselves at that time? The period of reconstruction will then be upon us and out of the wreck and ruin of the old civilization there will be a new world order rising. The Church must determine what the character and the content of that new civilization will be. The Church leaders, pastors and people must apply themselves diligently in immediately working out a program that shall adequately meet the conditions of to-day and of to-morrow.

The crest and crowning of all good,
Life's final star, is brotherhood—
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves
And travel downward to the dust of
 graves.

Come, clear the way, then, clear the way,
Blind creeds and King's have had their
 day.
Break the dead branches from the path,
Our hope is in the aftermath;
Our hope is in heroic men,
Star-led to build the world again,
To this event the ages ran;
Make way for brotherhood, make way for
 man.

A Home Mission Acrostic.

H—stands for help. The Board helps congregations to get started, helps them to keep going, helps them to get pastors, helps them to build churches.

O—stands for outstanding features of the work, such as Hungarian, Bohemian, Japanese, Jewish, Colored,

Church-building work, city work, rural work, etc.

M—stands for men. This is altogether a matter of personality. It is a work done by men for men. The type of men needed is of paramount significance.

E—stands for extension of the Kingdom, for Evangelism—"enlarge the place of thy tent." It also stands for enthusiasm and enlightenment.

M—stands for money. There is a monetary aspect that enters into the work. We need \$250,000 a year. That is the full apportionment, but we get only a little over \$100,000.

I—Stands for intensive work, which means developing the life of self-supporting congregations so that life will properly function in Missionary activity and giving. It also stands for information, inspiration.

S—stands for Social Service. This means to realize the Kingdom of God among men and to Christianize the various phases of life in the community and in the nation.

S—stands for support—not only by money, but by speech. Talk the work up, not down. We need no knockers, but boosters.

I—stands for interest. What an ambiguous term that is! The Jew was right when he exclaimed, "The man who invented interest was no slouch." We pay thousands of dollars annually for interest on borrowed money. This should be eliminated, but the interest that we crave is that which creates interest in the cause itself and you will secure that only by the investment of time and talent and effort.

O—stands for opportunity. Never were there such great opportunities before the Church as to-day. There are open doors on every side beckoning the young men to enter. O may also stand for Outlook—THE OUTLOOK OF MISSIONS, that brings to you the information and sustains the interest of the Church in

the work of Missions at home and abroad.

N—stands for needs. It may also stand for the nation, and particularly for the New Era upon which we are entering. To meet these needs we must resort not to more mechanics, but to greater dynamics. We must put forth more passion and wield more power.

S—Stands for supplication, self-sacrifice, service. It may also stand for satisfaction, for salvation and finally for a saved America.

Notes.

The Rev. John Szeghy has been transferred from the Hungarian Mission at South Chicago, Ill., to the Hungarian Mission at Northampton, Pa., formerly served by the Rev. John Dezso.

A Sunday School has recently been organized at Rockview, N. C., which will be cared for by the members of the Mission at Waughtown, N. C.

The Rev. George A. Ehrgood reports the celebration of the eighth anniversary of the dedication of the Churches at Williamsburg-Hollidaysburg; also the third anniversary of his pastorate. Two Church Building Funds have come, within the last two years, from the Hollidaysburg Mission.

The pastor of the Lowell Mission, Canton, Ohio, Rev. O. P. Foust, reports as follows: "Eighty accessions during the month, and splendid prospects for more; good spirit everywhere; apportionment paid in full.

The Rev. Earl M. Anneshansly, pastor of the Kenmore Mission, Ohio, writes as follows: "Our Easter program was a full one and a blessed one. A class of fifty took their first communion at this service." He also reports the apportionment paid, as do practically all the Missions under the care of the Board, and quite a few report having overpaid.

The following Missions are being supplied by students during the summer months: Avon Street, Akron, Ohio, Geo. R. Snyder; Bethel, High Point, N. C., H. D. McKeehan; Second, Lexington, N. C., J. W. Huffman.

A lot 107x135 feet, at the corner of Chew and Fairhill Streets, Philadelphia, has recently been purchased for the Tabor Mission, in charge of Dr. H. S. Gehman.

Plans are being prepared for the erection of a Church at Trinity Mission, Detroit, of which Rev. F. W. Bald is pastor.

Building operations are in process at the new Mission on the west side of Bethlehem, in charge of Rev. Z. A. Yearick, D.D.

The following Mission Churches will be dedicated during June and July: June 2, Grace, Detroit, Mich, Rev. C. A. Albright; June 9, Gary, Indiana, Rev. J. M. Johnson; June 23, St. Paul's, East Allentown, Pa., Rev. E. E. Sensenig; July 14, Charlotte, N. C., Rev. Shuford Peeler.

The annual meeting of the Board of Home Missions will be held at headquarters July 9th. All the members of the Board are expected to be present and the missionaries are to make their annual reports.

The Board of Home Missions is one of four residuary legatees of the estate of the late Mrs. Augustus L. Kaub, of Philadelphia. Mrs. Kaub died several years ago and her estate remained intact until after the death of her husband. Mr. Kaub died May 3rd, and consequently distribution of the estate will be made in due time. Mr. and Mrs. Kaub were warm supporters of the cause of Home Missions as well as of many other benevolences in the Church. The Executive Committee of Missions in Philadelphia Classis is bequeathed the sum of \$2,000 in the form of Church Building Funds to be invested within the bounds of the Classis.

The Migration from the Standpoint of the Negro.

BY DR. JOHN HOPE,

President of Morehouse College, Atlanta, Georgia.

In my remarks I shall attempt to speak of negro migration from the standpoint of the negro, not simply from the standpoint of one negro, myself, but from the standpoint of 300,000 who have left the South within the past two years, and from the standpoint of the millions who are still South, but who are heartily in sympathy with the thousands who have come North. Some of you see negroes at their worst and you question the success of this movement, but those people who employ these thousands agree that negro laborers and negro workmen are a success. Within a short two years these people, almost as new to some of you as foreigners, have come among you, are making a living, are causing comparatively little trouble and are making for this country a tolerable situation where we might otherwise have had industrial and economic chaos. On the farms, in the factories, on the railroads, in the homes, in many other places throughout the North, East, and Middle West, the negro has been sought, has responded cheerfully and efficiently, and the country is able to run because of his willingness, loyalty and efficiency.

Now, why did the negro come North? In the first place he came for better economic conditions. When I say better economic conditions I mean not simply better wages, but a better understanding and better treatment. To understand the situation in the South we have to realize that slavery made such a social cleavage as to cause three strata in the South which are virtually castes, the capitalistic white man, the poor white man, and the negro. During slavery a very small number of white people in the South owned slaves, controlled the government, and held in abject ignorance the poor white man and the negro. There was no effort on the part of the oligarchy to bring about a good feeling between

these two poor classes. On the contrary, the slaveholders profited by keeping the poor white man and the negro at variance with each other. The poor white man came to feel the negro was his undoing and when this poor white man came into political and labor leadership he did all he could to crush the negro. The capitalistic class, though needing the services of the negro, has not found it practicable to antagonize this poor white class, which has not only a labor influence, but a political influence, so that the negro finds himself at the very bottom of the heap, gaining little or no protection from any class of white people in the South. You can easily understand, therefore, that another reason for his leaving is that he may have protection of life and property.

Since the negro is not a political asset he has to beg and appeal for advantages that other citizens may demand. Therefore he has wretched public school facilities in country places, in the small towns and even the cities. This is a very potent reason for negroes with families leaving the South. They desire that their children have better educational advantages and you may realize how strong this desire is in the mind of the negroes when you know that with even these poor

public school facilities negro illiteracy since emancipation has been reduced from 96% to something less than 40%, notwithstanding the fact that the negro population in that same time has increased from about four millions to twelve millions.

Another reason why he comes North is that he may have more freedom. It is a strange phenomenon in American political life that as the negro has improved in worth, wealth and culture, discriminating laws have been heaped upon him more and more, so that his freedom is more curtailed to-day than ever, not only by custom, but by actual State legal enactments all over the South. Whatever he may have been taught to believe in the past as to the danger of the ballot and as to advantages coming to him if he would let the ballot alone, he sees now that as he has been deprived of the ballot he has been shorn of his rights. He is leaving the South because he has not the ballot and wants the protection that an unrestricted ballot would afford. In this connection it is well that you know that representatives of all classes of negro society are to be found in this migration. Some of the best workmen and the most prosperous property holders are leaving the South. This is a matter that



LARGEST CLASS IN SEWING, COLORED MISSION, LOUISVILLE, KY.

ought to invite your earnest attention, for the negro is a home lover and a home getter. Therefore, for him to sell out at great sacrifice the hoardings of a half-century and seek a new home among strange people in an inhospitable climate, is a strong indication of the serious injustice and disadvantage under which he has to live and labor in the South.

Now, the question arises, is the negro glad that he is coming North? Decidedly, yes. Very few have returned South and those that have, have not done so because they prefer the South. It is my impression that he will continue to come North for the next five or ten years, even if the war should cease now.

The question that comes to my mind is this, how do you men, who in the last analysis control the moral trend, feel about the negro's coming North? Are you glad or sorry, or are you in just a fine nebulous apprehension about the whole phenomenon? Usually when America attacks a problem it looks on the bright side. The negro is the one exception. You look on that problem sorrowfully, hopelessly, and sometimes vindictively. Yet what are the reasons for the negro's shortcomings? They lie in large measure outside of himself, and whether these external causes are law or custom they all have for their explanation American prejudice and provincialism that defy even the promptings of Jesus Christ Himself.

What are you going to do with this incoming, willing, hopeful army of black people? Will you set up a resistance and hatred such as they are seeking to escape? This is easily possible and some untoward signs are already to be seen. Or will you honestly wish that they succeed, and will you aid in their success? Will you desire that they be negro American citizens or American citizens? Will you wish for them success in the light of equal opportunity such as America is expected to grant to all classes and races? You have much to face and to do. For your good and our country's good, to say nothing of a Christian duty

to a needy brother, you had better do an aggressive Christian's part; and, my friends, when I make this appeal to you I am not making it in behalf of a burdensome people, for the negro is no longer a problem, but a powerful asset in our American commonwealth. Perhaps you will want to know something of our own feelings and purpose. We feel and know that we do not get a square deal anywhere in the United States, but in spite of this we are going to stick and stick loyally. * A few weeks ago I passed through a great city of the South which had but a short while before burned a negro at the stake. Imagine my feelings when I saw that gigantic steel bridge spanning the Mississippi guarded by a company of negro soldiers from the same State which lynched this black man. Probably no group in the United States is more painfully thoughtful than mine. This is something that you ought to know. Do not be misled. We are not a ragtime people. A ragtime people with such meagre facilities as we have had cannot reduce its illiteracy and increase its wealth, its manhood, and its womanhood as we have within the past fifty years. I ask you again what will be your attitude towards this negro, this real American who has lived among you and served you for three hundred years? Is he to be a man or a negro man? I urge you not to continue the old mistakes. Do not repeat in your section of the country the wrongs from which we are seeking escape when we migrate from the South to the North. The black man is our supreme test of real Christian brotherhood in America. Will you stand the test?



HUNGARIAN CONGREGATION, GARY, IND.

Migration from the Standpoint of the North.

BY MR. WILLARD BEAHAN, CLEVELAND, O.,

An Official of the New York Central, Telling His Experiences in Securing Negro Labor for the New York Central Lines West of Buffalo in 1916-1918.

In the early Summer of 1916 the chief engineer found that the road was short 500 track laborers, and had been for two months. He called on me to study the matter and answer to him two questions: First, Why can we not get men this year as in former years for our track work? Second, What must I do to get 500 more men on our track at once?

For a good many years we had been employing, in order to increase our track forces in the spring, foreigners who had quite recently come from the South of Europe. Our track supervisors had generally a poor opinion of the American hobo. We had never used any Mexicans, negroes, Japanese or Chinese. I found out soon that our best city from which to secure these foreigners from the South of Europe was Chicago. I placed an order there with three of our most reliable labor agencies for fifty men each. They got for us but fifteen men in all in two weeks. I also visited Indianapolis, Cincinnati, Louisville and St. Louis. I got reliable knowledge of the labor situation in Buffalo, Detroit, Kansas City and Cairo.

I then reported to the chief engineer as follows: You cannot get men this year as in former years because the kind of men you have hired heretofore have gone back to fight the battles of their mother countries in Europe in the Great War. You are running your head against a stone wall. "Illuminating but not encouraging," he commented.

You must go where men can be hired in order to get 500 men at once. There are two such places. One is the Pacific Coast, where American born white men

are now looking for work. But it is far to go, the expense would be great and it would take too much time. The other place is at the Ohio River and south of it. In that country the failure of the cotton crops has in recent years caused much surplus labor. It is paid small wages and is abundant. But in that Southland the common labor is the negro. You have never had negro labor on the track. Our foremen do not know how to handle negroes. Our men higher up must be taught the difference in methods of caring for and judging them. There are possible race problems. Do you want negroes?

Such was my report. In a few days he told me: "Go and get the negroes." With the aid of another officer asked for by me, and one who had handled Southern labor, we got five hundred negroes on our track within thirty days of the time the problem was given me. We continued in 1916 until we had brought 1,500 negroes. We housed them in temporary houses, in the main. Some were in camp cars. All were on the right of way, from Buffalo to Chicago and on our branch lines. No complaints of thieving or disorder or any misconduct was ever made by our citizens on our lines. The negro was more orderly than the hobo or the Italian. They were cleaner than the Greek or Austrian in their homes. One of our veteran supervisors of track said: "The negro eats—the Italian does not. The negro is big, he is good-natured and he speaks my language. I can get along with him." At the close of the working season I asked the chief engineer, "How have we gotten along with negro labor?" He replied, "How could we have gotten along without it?" About 150 stayed through their first winter.

In 1917 we brought from the South 1,000 more negroes. Those we hired at the first of the season we picked carefully and they stayed through the Summer.

Of our negroes last Summer about 20 per cent. are here now. All Southern laborers, white or black, are slower than

Northern labor. It is also less accumulative. When a Southerner has enough to get good clothes, pay his fare back home, his expenses while there for a few weeks and buy a ticket North, he is off for a visit to his kinfolds. In this regard he is inferior to most men from the South of Europe. The negro is a gang worker. He is not a soloist. He is superstitious, lacks initiative and taken alone is scared even of the dark. He is not a man for work requiring risk. He has a strong back. He is a child and must be step-fathered and cared for. But he is strong, reliable, peaceable and American, for he came here with us and has been copying us ever since. He or his parents have often lived all their lives and for generations near the best families of the South, and command the high regard of their old masters and their descendants.

The white people of the South in ante bellum days who were poor had to compete with black labor. The ex-slave and the poor white man have lived at swords' points, and do still. To-day, at the North, it is an industrial question. It is not a race question. The black man wants work at the better pay. He wants to keep himself. He is quite moral, very religious and several times more an American than the other labor with which he has come here to enter into competition. Housing for him is up to us. He is a hopeful, industrial asset, no menace, no anarchist, no plotter, and what he has learned of civilized life we have taught to him as an American.

Some one has drawn a fine distinction between naval resources and naval strength. Resources are merely the raw materials, but they become strength when they have been changed into ships, crews and ammunition. The same is true in Christian work. Churches, schools, hospitals are resources, but until they become active agencies for well doing they are a source of weakness rather than of strength.

"Thrift does not mean stripping life of all relaxation and all beauty. It means no fanatical, puritanical extremes of self-discipline. It means rather something of the idea that—underlay the civilization of ancient Greece—the ideal of national temperance in all living."

Observations of the Treasurer.

J. S. WISE.

EVERY year during the month of May, I experience all of the thrills of the professional politician. My experience is, no doubt, shared by the other officers and representatives of all the Boards and institutions of the Church. As the politician goes from one place to another, in rapid succession, presenting his party's claim to the confidence of his constituents, so your officers and representatives often travel night and day in order to present their claims at the annual Classical meetings. But where are the thrills? Well, there are thrills in having solved the problem of "getting there." Next, they are in evidence in the cordial greetings upon arrival, in the warm handshakes, in the renewal of friendships, in the making of new friends, in the hospitality of the homes, in the mixing up of Home Missions, Foreign Missions, Education, Orphans' Homes, etc., on the public programs, in the "good-byes" and "come agains," and lastly in—EXPECTANCY! The politician *expects* to be elected—hence the thrill. Like him, I expect greatly increased returns on the Apportionment and am, therefore, thrilled in anticipation. Shall we be able to close the year without a deficit? It is too early at this writing to know. The returns are not all in. Each Classis reports large gains over last year. The greatest thrill is still to come. It comes to the politician after the election is assured. And so, I am waiting—waiting for the final returns!

On Tuesday, April 30th, I was booked for an address in East Petersburg, Pa., at the session of the Lancaster Classis. Two days before, after an evening address in Christ Church, Walnutport, I traveled until midnight on trolley cars in order to be home for a full day in the office on Monday. Drafts from open car windows and perspiration, however, proved to be a bad combination, and instead of carrying out my program I found myself under the doctor's orders for several days. He was rather arbitrary about it—autocratic, I should say—

and as a consequence I had to forego the pleasure of attending the Lancaster Classis. Because I obeyed him, I presume, I was able to be about as usual before the end of the week.

On Monday evening, May 6th, coupled up with Dr. Moore, of Japan, I presented our work before Goshenhoppen Classis at Boyertown, Pa. This Classis increased its offerings for Missions considerably over last year, and for the first time in several years accepted the full Apportionment as handed down by Synod.

On Saturday noon of the same week I left Philadelphia for Pittsburgh and Butler. All of Sunday was given over to Bethany Church of the latter place. Delightful fellowship characterized my stay. The Sunday School, the Church services and the Christian Endeavor Society gave attentive ear to all I had to say. They were a help and inspiration to me and, I trust, I was to them. Brother Pontius is doing good work.

Monday morning early found me on my way to Pittsburgh, where I arrived in time for lunch. Lunch over—and, by the way, the bread was so camouflaged that I have been puzzled ever since as to what it was really made of—I started immediately for Altoona and from there to Sproul, where I was met by an automobile and hurried off to the little town of King. Here I was cordially greeted by the brethren of Juniata Classis. How enjoyable is a night and a full day spent in such a beautiful spot in the mountains, particularly in the season of Spring! Here you find simple, wholehearted and genuine hospitality, stripped of all the forms of cold formality. It is just warm and true and exceedingly restful. Tuesday night was devoted to Missions. Dr. Noss, of Japan, and I delivered the addresses. Both Home and Foreign Missions received a very attentive hearing.

After the meeting I stepped into an automobile and, after a twenty-one mile run, arrived in Hollidaysburg in time to take a trolley car for Altoona. I left Altoona on the midnight train, taking a sleeper for Nescopeck, where I arrived the next morning. I had breakfast in

Hazleton and dinner at Weatherly. Wyoming Classis was in session there. I found in this Classis the same encouraging reports, the same desire to co-operate in the general work of the Church, and the same Missionary enthusiasm that I found in the other Classes I attended. That night I was coupled up with Rev. Clayton I. Ranck, the Secretary of the Educational Campaign now before the Church. We had a fine audience.

After several days in the office, I again started on Monday, May 20th, for Ringtown, Pa., to attend the meeting of East Susquehanna Classis. Considerable difficulty was experienced in getting there. When I approached East Mahanoy Junction I learned, to my amazement, that the train I counted on taking was discontinued and that the next train was scheduled for 2 P. M. the next day. Here was a dilemma! I was booked for an address that night. With the help of the conductor, I soon learned that by going on ten miles farther and by using a trolley car and an automobile, I could reach Ringtown about forty-five minutes before the service. Thrills? Sure! But I got there! Places like this have their advantages. When the members of Classis arrive, they stay. There is no handy trolley car to tempt them away from the evening session to attend to the often imaginary pressing duties at home. The spirit of this Classis was, like all the rest, optimistic and commendable. The heartily rejoiced in having raised nearly \$2,500 more on their Apportionment than last year.

On Tuesday afternoon I took the one-train-a-day and arrived in Williamsport in time for the opening session of West Susquehanna Classis. I devoted all of Wednesday to this Classis. In the evening Dr. Good represented the Foreign Board, while I spoke in behalf of the Home Work. We had a "Good" meeting—not so much on account of what I may have said, but because of my colleague. The chief cause, I suspect, however, was not due to either of us, but was due to the fact that this splendid Classis has now set the pace for Eastern Synod. On the

Apportionment it rates 100%, having paid the same in full.

Another midnight sleeper landed me in Philadelphia early Thursday morning, giving me time enough to go home, greet my family and then give the day to Philadelphia Classis. This Classis, likewise, rejoiced in its splendid achievements for the year. Its benevolent funds were largely increased over those of last year. Although 100% on the Apportionment was not reached, its percentage ranks high, and my statement of what was accomplished by West Susquehanna Classis was generously applauded.

I have two more Classis to visit. Both of them are in Ohio Synod—Lancaster at Bremen, Ohio, and St. Joseph at Bluffton, Ind. Coincident with my visit to these Classes I am to take part in the dedication of two new Mission Churches recently completed. Both buildings were started last Fall and both of them are relocations. They are Grace Reformed Church of Detroit, Mich., and the First Reformed Church of Gary, Ind., and the time for their dedication is set for June 2nd and 9th respectively.

Rejoice with me, dear reader, in the *thrills* I have had. May I hope for a still greater one when the returns are all in? It all depends on what *you* have done. Let every Classis and every Congregation, yea every member, determine now to be satisfied with nothing less than the *Apportionment paid in full* for the next year. If this is done our Reformed Zion will not only experience a gratifying thrill, but it will experience such an outpouring of blessings as can only come from a generous co-operative effort on the part of all who love the Lord and His Kingdom.

WHAT DOES GOD SAY TO HIS SOLDIERS?

Here are good answers:

Reveille: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5: 14).

Roll Call: "I have called thee by name; thou art mine" (Isaiah 43: 1). "And he called his own sheep by name" (John 10: 3).

Attention: "Look unto me and be saved" (Isaiah 45: 22).

Quick March: "I press toward the mark of the prize of the high calling of God in Christ Jesus" (Phillippians 3: 14).

Halt: "Stand still, and see the salvation of the Lord" (Exodus 14: 13).

Stand at Ease: "I will give you rest" (Matthew 11: 28).

When on Guard: "Watch ye and pray, lest ye enter into temptation" (Mark 14: 38).

When in Camp: "The angel of the Lord encampeth around about them that fear him, and delivereth them" (Psalm 34: 7).

When Fighting: "Fight the good fight of Faith, lay hold on eternal life" (1 Tim. 6: 12).

When Wounded: "They that wait upon the Lord shall renew their strength" (Isaiah 40: 31). "In quietness and in confidence shall be your strength" (Isaiah 30: 15).

When a Prisoner: "Fear thou not; for I am with thee; be not dismayed; for I am thy God" (Isaiah 41: 10).

In the Hour of Death: "Let not your heart be troubled; ye believe in God, believe also in me" (John 14: 1). "When thou passeth through the waters, I will be with thee" (Isaiah 43: 2). "I will never leave thee" (Hebrews 13: 5).

The Last Post: "Watchman, what of the night?" (Isaiah 21: 11). "I heard a voice from heaven. Blessed are the dead which die in the Lord . . . that they may rest from their labors" (Revelation 14: 13).

In the Grand Review: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matthew 25: 21).

—From the National W. C. T. U.

"National War Savings Day is to be the great rallying day on which everyone in our country is expected to pledge himself or herself to save and economize. This saving and economizing will first of all leave in the markets a greater supply of labor and materials for the use of the Government with which to fight the war. And then the money savings of the individuals are to be invested in War Savings Stamps."

"What the Government asks us to do is to pledge ourselves to buy at definite periods with our savings a specific amount of War Savings Stamps. The thing to be accomplished is to get subscriptions which will take care during the balance of the present year of the unsold portion of the \$2,000,000,000 of War Savings Stamps authorized by the Congress to be sold during 1918."

Book Reviews.

The New Horizon of State and Church. By William H. P. Faunce. Published by the MacMillan Company, New York City. Price, 60c.

This little book contains four lectures delivered by the distinguished President of Brown University, at Kenyon College. The subjects of the lectures are sufficiently suggestive to arouse interest: "The Return of America to the Founders," "The Return of Christianity to Christ," "The Function of the Christian Patriot," "Obstacles to the International Mind." These lectures are of a very high order, couched in the choicest and most expressive language, and they deal with our outstanding civic and religious problems. The author is a keen observer of trends of modern life, and he has shown himself at his very best in this little book of less than one hundred pages.

The Christian Man, the Church and the War. By Robert E. Speer. Published by the MacMillan Company. Price, 60c.

Anything that emanates from the pen of Dr. Speer, who is serving at present as the President of the General War-Time Commission of the Federal Council, is of interest and value. In this little book of one hundred pages, Dr. Speer seeks to bring together the Church, the Christian and the War, and he does this in a most admirable and convincing fashion. Some time ago Dr. Speer was under fire by reason of certain utterances which he made at Columbia University regarding conditions in America, but this little volume, the manuscript of which we understand was already in the hands of the printer before the address was delivered at Columbia University, would dispel all suspicion of Dr. Speer's loyalty to the cause which the American nation is espousing. One who reads this little book will get a larger and more comprehensive view of the Christian problems that are entering into this world war.

The Jesus of History. By Rev. T. R. Glover. Published by George H. Doran Company. Price, \$1.00.

There have been many histories of Jesus written. Many of them possess high value, but this one, by this English lecturer, throws a flood of new and suggestive light on the life of Jesus. It is no ordinary treatise. There is a profound philosophical, psychological background to the whole portrait. The book stimulates to a new study of the Gospels and one cannot read this volume without being greatly stimulated and benefited thereby.

The Godward Side of Life. By Gaius Glen Atkins. Published by the Pilgrim Press, Boston, Mass. Price, \$1.50.

This distinguished minister of the Congregational Church has published a series of sermons under the general title of "The Godward Side of Life." These sermons are of a superior order. They are intensely practical and suggestive. Some of the themes may furnish an idea of the character of these sermons: "The Supreme Presence of Religion," "The Practice of the Presence of God," "The Great Adventure," "The Manifold Kingship of Jesus," "The Winning of a Soul," "The Tides of the Spirit," "Clouds Without Water," "The Unnoted Loss of God," "Doers of the Word," "Where are the Dead?" Any congregation that has the privilege of sitting under the ministry of such a preacher can regard itself exceedingly fortunate, and by the publishing of the sermons the audience has been greatly enlarged.

Religious Education in the Church. By Henry F. Cope. Published by Charles Scribner's Sons, New York City.

This is one of the greatest books on this subject which have appeared within recent times. No one who wishes to make a thorough study of modern church work, particularly with reference to its educational emphasis, can for one moment be without this stimulating and suggestive volume. The author's conception of the mission of the Church and the central place of education, not simply as a process of information, but of soul development, is intensely interesting and helpful and will undoubtedly give many a minister a new point of view and will prompt him to reconstruct the whole order of his Church life and machinery.

The Call of a World Task. By J. Lovell Murray, Educational Secretary of the Student Volunteer Movement. Publishers, Student Volunteer Movement, 25 Madison Avenue, New York. Price: Cloth, 60 cents net.

The name of the author is a guarantee that this volume is a timely, prudent, helpful production. Its pages show a vast area of research. There is a heart touch to this book that one seldom finds in texts for Mission Study. The aim of the writer is to visualize to the student body the needs of the world and to express in present-day terms the reality of our Christian religion. This Mr. Murray has admirably done in six chapters. He answers some of the searching questions thrust upon us by the war. We know of no recent publication that contains so much vital matter on the task set for the Church. Pastors will find rich sermonic material and an interpretation of the present world situation in terms of missionary responsibility.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS.

General Fund Receipts for April.

<i>Synods—</i>	1918.	1917.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$15,527.41	\$9,969.62	\$5,557.79	.....
Potomac	4,167.39	3,362.59	804.80	.....
Ohio	2,353.49	1,007.80	1,345.69	.....
Pittsburgh	3,142.80	1,365.12	1,777.68	.....
Interior	1,277.07	841.16	435.91	.....
German of the East.....	476.83	529.98	.....	\$53.15
*Central .....	.....	34.82	.....	34.82
*Northwest .....	.....	.....	.....	.....
*Southwest	20.00	.....	20.00	.....
W. M. S.	50.00	550.00	.....	500.00
Y. P. S. C. E.	11.00	28.00	.....	17.00
All other sources.....	30.00	207.03	.....	177.03
	\$27,055.99	\$17,896.12	\$9,941.87	\$782.00
			782.00	

Increase for the month, \$9,159.87

Increase for the fiscal year (10 months), \$13,547.74

*These Synods contribute to the General Board for Hungarian and Harbor Missions only.

BOARD OF FOREIGN MISSIONS.

Comparative Statement for Month of April.

<i>Synods.</i>	1917.			1918.			<i>Totals.</i>	<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Special.</i>	<i>Total.</i>	<i>Appt.</i>	<i>Special.</i>	<i>Totals.</i>			
Eastern	\$9,202.03	\$3,775.19	\$12,977.22	\$15,401.32	\$1,818.68	\$17,220.00	\$4,242.78	.....	.....
Potomac	3,004.00	2,027.65	5,031.65	3,741.66	1,419.87	5,161.53	129.88	.....	.....
Pittsburgh	1,126.77	81.69	958.46	3,149.78	367.17	3,516.95	2,558.49	.....	.....
Ohio	804.80	1,083.64	1,888.44	2,448.65	296.37	2,745.02	856.58	.....	.....
Interior	488.08	63.00	551.08	1,377.55	102.77	1,480.32	929.24	.....	.....
Central .....	.....	323.85	573.85	300.11	359.52	659.63	85.78	.....	.....
German of East.....	.....	455.25	455.25	443.00	222.71	665.71	210.46	.....	.....
Northwest .....	.....	529.69	529.69	87.60	256.76	344.36	.....	\$185.33	.....
Southwest .....	.....	102.57	102.57	110.74	117.80	228.54	125.97	.....	.....
Bequests .....	.....	50.00	50.00	.....	50.00	50.00	.....	.....	.....
Annuity Bonds..	.....	.....	.....	.....	1,000.00	1,000.00	1,000.00	.....	.....
W. M. S. G. S. ..	.....	5,213.23	5,213.23	.....	.....	.....	.....	5,213.23	.....
Miscellaneous ..	.....	276.50	276.50	.....	175.75	175.75	.....	100.75	.....
Totals.....	\$14,625.68	\$13,982.26	\$28,607.94	\$27,060.41	\$6,187.40	\$33,247.81	\$10,139.18	\$5,499.31	.....

Net Increase, \$4,639.87

"The story goes that a Southern United States Senator once rented a plot of several acres to one of his colored neighbors. The land was to be planted in corn, and the Senator was to receive *one-fourth*. The corn was daily harvested, but the Senator did not receive his fourth. Meeting his tenant one day, he said: 'Look here, Sam, have you harvested your corn?' 'Yes sah, long ago.' 'Well,' said the Senator, 'wasn't I to get a fourth?' And the negro replied: 'Yes, sah, dat's de truf; but dar wasn't no fo'th. Dar waz jes' three loads, and dey was mine.'"

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

How the War Affects the Work.

WE are not an alarmist, nor a pessimist. The work of Foreign Missions goes on in spite of the distractions of the World War. But to say that the war is not affecting Christian work at home and abroad is not true in fact. How the war could be a help to any good cause is far beyond all comprehension. It can only be a hindrance at least so long as the human butchery is progressing. War is a curse, not a blessing. God doth make the wrath of He to praise Him, and we believe that He is able to bring good out of evil.

Difficulties are confronting all the Boards of the Church, but the task of Foreign Missions is beset with peculiar difficulties. We will refer to three lines only along which the work is suffering:

1. *There is a loss of workers.*

In these days we are laying great stress on the need of man-power. The crying need is for more men. The only human power that avails in the Mission Fields is man-power. The war has been depleting the ranks of the workers in Foreign Mission lands. Here at home it is possible to find substitutes for the places vacated by our young, strong manhood. Women are filling the ranks. Older men respond to the call of duty. Not so in the missionary ranks in India, China, Japan and Africa. In those lands, when one man is taken away, there is no one to fill the gap. Many missionaries have felt it a duty to go and join the colors of their countries. Some of them have already been slain in battle. Scores of them are lying on beds of pain in hospitals and may be crippled for life. Many of them will be lost to the work. About 2,000 German missionaries have been deported or interned. This alone is a great loss to the work.

2. *There is a loss of money.*

While it is a lasting honor to the Churches that the Boards of Foreign Missions are reporting larger incomes in these years of war, yet the additional amounts have had to be applied towards the increasing cost of maintenance of the work. The expenses of all Boards are increasing in a most abnormal way. For loss in exchange the Boards, conducting work in China, Africa and other countries on a silver basis, must spend annually hundreds of thousand of dollars. Why is this "loss of exchange?" It is due to the present purchasing value of the gold dollar. Prior to the war the gold dollar would exchange for silver at the rate of one-third to one-half more. Now the appreciation of silver has made its purchasing value just that much less. Either the Boards or the Missions must bear this loss. No Board could conscientiously ask its underpaid missionaries to sustain this loss. Hence this additional expense, without any apparent gain to the work.

It should also be noted that the cost of sending the workers to their respective fields of labor is becoming more and more an increasing expense. Twenty-five per cent. must be added for travel on the railway and steamship. Only the missionaries are in a position to speak about the increased cost of living.

3. *There is a loss of interest.*

Great as is the loss in men and money, it is nothing compared with the loss of interest in the work. The one thing that affects Foreign Missions more than anything else is the insidious suggestion on the part of some men and women: "Why not defer the sending of new workers, and the erection of chapels, hospitals and school buildings until the war is at an

end?" We cannot believe that people who offer this suggestion can be serious and in dead earnest. If they are, then they are certainly blind to the needs of the times. It is a weak policy for any Board to wait for a more convenient season to advance the work of the Kingdom. Our nation is no longer in a "watchful waiting" frame of mind. The forces of evil will not wait, while Christians watch. They are vigilant, while we would be doing nothing. Now is the opportunity for the leaders and workers at home and abroad to be attempting great things for God. The hour has struck for the foreign missionaries to put forth all their energies in preaching the Gospel of saving grace. This war will have been won in vain if it does not promote the salvation of the whole world. We dare not wait nor falter in our efforts. Ex-President Taft has wisely said: "Looking for something to turn up ends in doing nothing until it is too late to do anything." How true this will be of those who lack present interest in Foreign Missions!

A Strong Wall to Support Us.

Miss B. Catherine Pifer, of our Japan Mission, is one of our most earnest, faithful and self-sacrificing missionaries. She has been home on furlough and is about to go back to her field of labor. Her heart is in Japan, and there she wants to live. It is seldom that one finds such an entire self-abandonment in a worker at home or abroad. She literally spends and is being spent in the service of her Lord.

From a recent letter we cull a paragraph or two which shows the spirit of this servant of God. She says:

"I return to Japan knowing that I have the prayers of many to support me. Have been visiting with many of our people and attended many missionary conventions. I return expecting great blessings upon our Church. I feel that there is a strong wall to support us. The Woman's Missionary Society throughout our Church gives us courage.

"I never quite knew that we had such a band of earnest workers until I came in personal touch with them.

"My furlough has been much to me. I feel that I owe much to the Church to make this possible for me to have this benefit and pleasure. My prayer and hope is that I may prove worthy."

Ten Facts the War Has Shot Home.

It is a fact—

1. That while big oceans separate the United States from Europe and Africa and Asia, they are being crossed as never before, and to one million American soldiers and their friends those lands will never again seem so foreign or so far.

2. That no part of the world can ever more live by itself; it is one world, and the welfare of each country is involved in that of every other country.

3. That the one hope of establishing the spirit of neighborliness and good-will among the nations is in putting into all lands the leaven of the gospel of Jesus Christ. Despite surface contradictions, it yet remains that the strongest inspiring and uniting force in the world is Christianity.

4. That the modern Foreign Missionary enterprise is an undertaking of first importance and of immeasurable value for the remaking of the world. It stimulates and guides the awakening spirit of democracy.

5. That the support of Foreign Missions by the Christian Church hitherto has been pitifully meager and partial. Compared with the response to the war appeals, the appeal for the missionary campaign has fallen dead upon most Twentieth Century Christians, and is yet appreciated by but a beggarly few.

6. That there is money enough to be had when hearts are stirred, purses really opened, and people move together to do what they feel must be done. Witness Liberty Bonds, Red Cross and Christian Association drives, and all the rest of the war philanthropies. There are measures of giving which urgency approves, far beyond those that a comfortable indifference conceives possible.

7. That it is time for the Church to wake up to the splendor, the size, and the

significance of its Foreign Missionary undertaking, and to get behind it as we are getting behind the war. It is as shameful as it is absurd to contribute dollars to the destroying of men and nations, and nickels to the redeeming of mankind.

8. That when the boys come back from the war and its tremendous demands, they will not value highly a Church that is seeking just to keep itself alive and to maintain socials and suppers. They will want to find "something doing" that is worth while, something that challenges the larger spirit that has been stirred within them.

9. That when they come from the battlefields, where they have fought beside men of strange lands and races, and have seen life as one, when bared to its fundamental qualities and needs, they will regard with a seasoned enthusiasm that enterprise of the Church which looks to the world as its field.

10. That it is time *NOW*, in the midst of the war, to speed up the Foreign Missionary activities of the Church; to take them on our hearts with a real unanimity and a new and deeper spirit of loyalty; to give to the point of genuine sacrifice; to pray about them, think about them, care for them, as we do for the issues of this momentous war. The Church has undertaken the greatest task of the world. Let us rally to it now, magnify it, push it. Let us think about the boys at the front; what they are fighting for; what they will want for the world they are striving to deliver; what they will think of us when they come home to look about to see what we are doing, and what there is for them to undertake.

—*Christian Herald.*

Paragraphs.

General Pershing says of the men in the army: "Counting myself responsible for the welfare of our men in every respect, it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust, it seems wise to request the aid of Churchmen from home."

Speaking of chaplains General Pershing says they "should be of the highest character, with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health, as their service will be needed under most trying circumstances."

The Society of Inquiry of the Theological Seminary at Lancaster, Pa., has the proud distinction of presenting to the Board of Foreign Missions the first Liberty Bond of \$50. It is needless to say that the Board appreciates it. This is a fine thing and we hope others may do likewise.

Miss Blanche A. Zieber, the capable Field Worker of the Publication and Sunday School Board, makes this promise in regard to "Miss Wistaria at Home:" "I shall do all in my power to have our Sunday Schools and Junior Endeavorers use the book. It is a charming and delightful story, and will give our boys and girls a good insight in the ways of the Japanese and our work there for them."

As we go to press the sad news has come to us of the death of our beloved friend, Lewis L. Anewalt, Allentown, Pa., one of the noblest of men. His home was the centre of affection and hospitality. His store, the citadel of integrity, his church, the shrine of devotion and liberality. With a keen mind he coupled a warm heart, and this made him a rare companion in every walk of life. All who knew him loved him. To the bereaved wife, who is so closely allied with the work of Missions, and to his two sons, the Editors of the "Outlook of Missions" extend sincerest sympathy.

FREDERICK MISSIONS

HOOD COLLEGE, Frederick, Md.

Methods Conferences: Mrs. Edward F. Evemeyer, of Easton, Pa., will have charge of several conferences with workers on Practical Methods in the Woman's Missionary Society. A similar conference will be conducted by Miss Gertrude M. Cogan for the Young Woman's Missionary Auxiliary workers. "Missions in the Young People's Society" and "Missions in the Sunday School" will have similar treatment. Here is the chance for leaders in the local organizations to get new ideas, exchange counsel, and prepare for next year's work in their respective organizations.

Evening Platform Meetings: Tuesday



ALUMNAE HALL.

The Conference at Frederick.

THE inviting grounds and fine new buildings of Hood College in the historic city of Frederick, Md., will be the meeting place of the Missionary Conference for Potomac Synod this year, July 15 to 22. It is the first one of the conferences to meet this season, and, judging from the program, it will set the pace for all the others.

Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, will conduct the Bible Study hour each morning. Rich treasures direct from the Word may be expected. At the Vesper Service Dr. George Leslie Omwake, President of Ursinus College, Collegeville, will be the speaker. Young people and older ones, too, may look forward to inspiring messages at this time.

Class Leaders: "Tohoku, the Scotland of Japan," Dr. William E. Lampe; "The Gospel for a Working World," Rev. James M. Mullan, B.D.; "The Path of Labor" and "Women Workers of the Orient," Mrs. Charles E. Wehler; "Making Life Count," Miss Corinne Bowers; Children's Group, Mrs. John Sommerlatte.



TEN

—Address on Japan, by Dr. J. P. Moore, of Sendai, who has given more than 30 years of service to the foreign field. A Farewell Service for Dr. and Mrs. Moore will be held in this connection. Wednesday—Address by Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions. Thursday—Address on China, by Rev. J. Frank Bucher, Principal of the Eastview Schools, Shenchowfu. Friday—Patriotic Service, in charge of Dr. J. H. Apple. Motion picture films

Hood College

RY CONFERENCE

AT
k, Maryland, July 15-22

and other views will probably illustrate the address.

PROGRAM FOR CONFERENCE SUNDAY.

The Conference Sermon will be preached on the morning of Sunday, July 21, by Dr. Bartholomew, and in the evening there will be addresses by Dr. and Mrs. Demura, of Sendai, who are graduates respectively of the North Japan College and Miyagi Girls' School. Mrs. Demura will appear in costume. The Young People's service will precede these addresses and will be in charge of Dr. Geo. Albert Snyder, of Middletown, Md. An opportunity will be given the



RTS.

delegates to visit the Reformed Sunday Schools of Frederick in the mornnig.

Rates for room and board are \$10.00 and \$12.00, the former for two in a room, the latter, one in a room. The registration fee of \$2.00 should be sent at an early date to John H. Poorman, Reformed Church Building, 15th and Race Streets, Philadelphia. Copies of the program may be secured from the same address or any of the Classical Captains, as follows:

July 15-22

The Rev. Samuel H. Stein, York, Pa., Chairman.

Carlisle—Rev. A. Nevin Brubaker, Landisburg, Pa.

Gettysburg—Rev. Theo. C. Hesson, Arendtsville, Pa.

German, Maryland—Rev. John Sommerlatte, Baltimore, Md.

Mercersburg—Rev. John R. Hahn, Mercersburg, Pa.

Virginia—Rev. A. M. Gluck, Martinsburg, W. Va.

Zion's—Rev. W. Sherman Kerschner, York, Pa.

Mission Study Book.

Wm. I. Chamberlain, D.D., Secretary, Board of Foreign Missions, Reformed Church in America, writes us of "Tohoku, the Scotland of Japan": "My interest in it was aroused through hearing Dr. Noss give one or two lectures last summer, using certain chapters of this book. The clear maps and the ample and admirable illustrations further whet my appetite to read the pages which recount missionary life in Japan from the standpoint of the Tohoku."



RECEPTION ROOMS.



REV. DEWEES F. SINGLEY.



MRS. DEWEES F. SINGLEY.

Our New Missionaries to Japan.

THERE are many members who will read with special pleasure the news that Rev. Dewees F. Singley, of Oneida, Pa., has accepted the call of the Board of Foreign Missions as an evangelistic missionary to Japan. We feel that in the selection of Mr. and Mrs. Singley the Church has found very capable workers. Both of them are graduates of Ursinus College. Mr. Singley is also a recent graduate from Central Theological Seminary. Before her marriage, Mrs. Singley was Miss Ada Schlichter, of Camden, N. J. For the past two years she has been a very acceptable teacher in the High School at Chester, Pa. She was one of the honor graduates from Ursinus in the class of 1913.

Mr. and Mrs. Singley will sail for Japan the latter part of August. The best wishes of a host of friends will follow them.

Commencement Day in North Japan College.

Dear Friends of North Japan College:

IN Japan the latter part of March is commencement time and the beginning of April is the time for the beginning of the new school year. In North Japan College we had commencement on March 25th, and our opening day for the new school year was April 2nd.

The total number of graduates this commencement was just 75. Of these 58 were graduates of the Middle School Department. Our Middle School Department is about the equivalent of a first-class academy or high school in America. It occupies our largest building. Of the 58 graduates just half were baptized Christians, but the rest were Christian in ideal and principle, some of them being very near the Kingdom and likely to be baptized later.

Of the remaining 17, ten were graduates of our Literary Course, which corresponds roughly to a college course. Three of these intend to study theology and

enter the ministry. Four have secured excellent business positions, where they will exert a strong Christian influence, two of them being in the service of the Japan Mail Steamship Company, which has lines over the whole world. In this same company there are five of our former graduates, and it is said that these five after having been assailed at first by fierce temptations, have won out and have worked a little revolution in the moral tone of the employees of the company. On one of the ships on which one of them is there is neither smoking nor drinking. Of the other three one remains for post-graduate study and two are still without positions.

The 7 theological graduates of this year are giving us much joy. They are all able and deeply earnest and consecrated. Six of them (one of the seven being a Baptist) were licensed by Miyagi Classis on the 4th of this month to preach the Gospel, and are now already in their respective fields of labor. They are a splendid reinforcement to our Reformed work in Japan. It was an impressive sight to hear them one after the other give testimony of their life career and their call of God, and then see them lined up before the altar and taking the vow of service in the Kingdom of Christ in Japan.

As usual, the governor was present at our commencement exercises, but this year especially he made an address, which appears in this issue, that showed a deep understanding and appreciation of the work of the College.

After only a week's vacation we had the opening exercises of the new school year on the 2nd of this month. In the opening address I emphasized the need of ever increasing stress on the Christian mission of the Institution. The number of new students was large. For the first year of the Middle School there applied 210 bright, eager boys, of whom by competitive examination we took 107. There were some admitted also into the higher classes. For the first year of our now expanded College Department we had about 70 applicants, of whom we took 60

by examination. Our College Department is now divided into three courses, Literary, Normal and Commercial. We are starting this enlarged work in our Theological Seminary building, but by next year we shall need more room than we have now.

Into our Seminary six new students entered, all of them animated apparently by an unusually earnest purpose, and some of them being exceedingly promising. One of them is the son of one of our best evangelists.

We admitted altogether 177 new students, and the total enrollment is now 615, 514 being in the Middle School, 86 in the College and 15 in the Seminary.

Surely the blessing of God is upon this work, and we have a mission to fulfill for Christ in North Japan that cannot be measured. It is a blessing that there are as many as seven Protestant Christian schools for girls in the northern half of Japan, but ours is *the lone star institution* for young men. Fortunately, under the blessing of God the star is not dim, and the friends of the school both in Japan and America have become very many. Across the mountains in Yamagata Prefecture there is a region where Christianity has hitherto not made any impression. But this year one of our graduates whose home is there, returned to his native place after graduation and made an impression for Christianity that no amount of preaching had been able to effect. He was a bright, clean young man, without any bad habits, who was able to enter a higher government school without examination. "Why," people said, "if Christianity can establish such schools and turn out such young men there must be a wonderful power in it." One of the leading men of the place immediately sent his son over and put him into the school.

About the new plant for our College Department I cannot report much progress. We have had great difficulty in securing land, in spite of the efforts of the mayor of the city and some leading citizens, and we have not yet fully succeeded. Meanwhile the cost of building

has been going up, and what my faithful wife and I gathered for the buildings has shrunken greatly in purchasing power. Hence we have been perplexed. However, as there is no immediate prospect of the war coming to an end, and as it is not unlikely that war-prices may continue for some time even after the war has ceased, we are now wondering whether after all it may be for the good of the Institution to go forward and begin building during the summer or early autumn months—all this, provided the land question can be settled. Especially our College Department is now shifting in very cramped quarters, and unless we begin building this year, we shall be under the necessity of putting up a temporary structure before next school year, and that will not be economical.

We thank you for your gifts and for your interest. We ask you to pray that this work so signally blessed of God may be increasingly true to its great, God-given mission in North Japan.

D. B. SCHNEDER.

Sendai, Japan.

Address of Governor Hamada at North Japan College Commencement.

ON the occasion of this graduation ceremony of North Japan College, in connection with showing my respect for the high standing this institution has attained through long years of service in the cause of education, and extending congratulations to to-day's graduates, I desire also to give a word of god-speed to the graduates as they enter upon their future careers.

As time goes on the theater of the great war in Europe is extending, and it is impossible to say where or when it will end. However, the fact that all the Allied forces with extraordinary endurance are determined to exert themselves to the utmost limit of human strength and never give up until the victory is won, is cause for profound gratitude and admiration. Until now our Empire, since the present situation has arisen, has exerted itself in preserving the peace of the Orient, but gradually the situation has been changing



MIDDLE SCHOOL BUILDING OF NORTH JAPAN COLLEGE.

and the responsibility of our Empire is becoming very grave.

As society progresses it becomes comparatively easy to provide educational facilities, to acquire learning and to become proficient in the various arts; but to train and develop personality and gain profound convictions is most difficult. However, to train and develop men who have deep convictions upon the basis of the truths of Christianity is the very aim of the education of this school, and the reason why the school is prosperous to-day lies in this very fact, I believe; and I believe also that the mission of the school lies exactly here. We make recognition of the fact that since its foundation this institution has ever exalted this noble mission, has diligently nurtured healthy thought, has sent out men of faith, and has thus greatly contributed to the progress of society.

We exalt peace and emphasize justice and humanity, but unless we firmly maintain the nation's inner and outer strength there is no way of preserving peace and justice and humanity. But at the same time, though the country gradually increases in size and its strength develops, unless the nation makes its foundation a populace that has faith in a Higher Power and that has a healthy moral life, it will be all in vain. This means that we must consider that the responsibility of this institution is becoming more and more weighty.

Young men, you who as the result of years of earnest study in this far-famed school are now graduating, be reminded that your honor of to-day is nothing other than a weighty responsibility. It is my great hope, therefore, that you solemnly determine that you will strive to be ever careful of your daily lives, to ever increase your wisdom, to ever exalt your virtue, and so strive to the last to be true to the principles of the education you have received in this institution.

Born at Changsha, Hunan, China, April 7, 1918, RUTH KIAER, granddaughter of Dr. and Mrs. William A. Hoy. Congratulations!

How I Became Christian.

REV. K. KODAIRA.



WAS born in the northern part of Japan, where snow lay five feet deep upon the ground, and I was nurtured in Buddhism and Shintoism. Hence I am quite familiar with ancestor and idol worship from my childhood.

For instance, when my youngest brother passed away, it brought great misery to my mother, who sank into deep agony of prayer to gods to console and protect the departed spirit. It was cold winter and my mother took me up to the theater to see the "Play of Hell." There were small clay dolls moved by machine. It was showed that children who had gone to the hell was commanded by demon of the region to pile up stones in a basket. If the demon does not like the form of stone pile, it was thrown down, then those lovely babies and children were compelled to repeat the job day and night. But there is only one place where children can find refuge, that is under garment of Buddha. When my mother saw this scheme, she burst into tears, recollecting her departed baby boy, that might be treated like this way. This show attracts people; it was so mystic as well as superstitious. Like this kind of religious atmosphere, I grew up, and yet I should say there was something in it which helped me to understand the Word of God, even though its meaning is quite different. In later, this made me easily to bow down before our Heavenly Father.

The second stage of my life was rather agnostic. I did not give attention to any religion in any sense. Most of my friends in grammar school laughed at and abused the persons who worshiped God as being coward. For instance, there was one Greek orthodox Christian boy in my class. We sometimes used to throw stones at him and otherwise persecuted him. If there happened to be some quarrel among us boys, we blamed him as though he were some evil spirit and ran after him shouting, "Jesus, Jesus, Jesus."

When I was eleven years old I was playing "hide and seek" with several boys in a barn of my neighborhood. Doubtless it was a beautiful Sunday morning. My cousin, whose whole family had become Christian, came over and asked me to go to Sunday School, because the teachers are very kind and would give us nice picture cards, and we can have a very joyful time, singing and playing, so "Come and follow me," he said to me, as just like Christ did to His disciple. Thus my cousin was so skillful in his appeal to a boy's curiosity I soon decided to go, following him, crossing the river till we finally reached to the Sunday School. There were thirty or forty well dressed children already. The teachers told us story of Christ from the Bible and after the lesson finished, she gave us some beautiful pictures and cards, just as my cousin had



BY REV. K. KODAIRA.

spoken me they would. So I promised to come next Sunday again.

But unfortunately I heard that this school is belonging to the Christian Church, while I was fishing with one of my friends, and he told me the following: "Oh my, it is an awful thing to go to a Christian church. This teaching is meant only to cheat us and to conquer our country." So I replied to him: "Why, if it is so, I will never go to the Sunday School which is a house of magic." It was a time when this sort of spirit was prevailing among our people. My friends, you can easily imagine how it was foolish and childlike.

Thanks to our Heavenly Father, that once, though only once in my boyhood, I went to a Sunday School. One thing deeply impressed me, and I could not forget it. It was hymn by Philip Doddridge entitled "Awake, My Soul," which the children sang in Japanese translation of it. These words and that tune finally awakened my soul long after in my college days. Think this over prayerfully, how important for our little ones the Sunday School is.

The third stage of my life, covering its turning point, is the most worth while to tell you. After I have finished at the grammar school, I went up to Sendai, the capital of the northern part of Japan, a city that has been called the Glasgow of Japan. It is an educational center. My parents did not wish me to continue my studies, but were desirous that I, as an oldest son in the household, should inherit some property of our forefather's and asked me to

stay home. My forefather was one of a small feudal lords, keeping several hundred retainers about three hundred years ago. In this circumstances I grew up under influence of the Samurai spirit, stern but tender in heart, full of spirit of self-sacrifice. As you know, there was a half a century ago, a time of restoration, when all the feudal lords and the Samurai had to give back their authorities to the Emperor. The change thus wrought was very deep and extensive.

Now I have spoken to my father, "Pardon me, please. I have already made up my mind to go to Sendai, and I will continue my study and support myself without any help from you." Then he was obliged to let me go. Unintentionally I was brought to the North Japan College, which has direct relation with our Reformed Church in the United States. During this period I was often urged by the pastor and my Christian friends to be baptized, but I rejected this kind advice. Soon after graduation from the High School course I returned to my native town, Wakuya, Miyagi ken. It was beautiful springtime. Cherry blossoms abounded and bush warblers were singing. Over green grasses butterflies were flying. It was the best season of the year in our country, just after snow is melted. I was one of the fifteen boys who gladly agreed to go on a picnic, taking some *sake* (Japanese wine) with us. It was a warm spring afternoon. We all became intoxicated. I myself slept my drunken sleep among a bamboo brush. When I awakened I was very much astonished at myself, because all the boys but one had left. This one afterward died for his country in Manchuria in war with Russia. Ever since that disgraceful offense I have regretted great deal that I was not baptized at Sendai before our God and His people.

When I went back to Sendai to enter the College course, I called upon the pastor of the Nibancho Church, mother church of our Reformed Mission, and begged him to baptize me in mercy of Lord and save me from sin. In this way I became converted, a changed man, a Christian, feeling deeply my weakness and praying our beloved and merciful Father to forgive my past sinful negligence. I was then twenty years old. Thus it came to pass that the true meaning of Philip Doddridge's hymn, "Awake My Soul," was realized in my life.

The fourth stage in my life is this time of my ministry. After I had graduated from the North Japan College, I determined to cross the Pacific and to study in America, through courtesy of President Dr. Schneider and Starr Jordan, the then president of Stanford University. Dr. Jordan had been twice in Japan, and somehow his personality gripped me. But I was not allowed in Providence to go there. Hand of our Heavenly Father leading me over rough roads to a very different destiny. My traveling expenses to this country were to be furnished by one of my bosom friends. Not-

withstanding of it, he cheated and disappointed me. When I tried to raise four hundred *yen* elsewhere I learned by experience the hard work it is to get money. I also could find out that mankind is rather cold and selfish. Finally I asked my father, to whom years before I had given my word that if he would let me go to get an education I would take care of myself. As I ask him for four hundred *yen* that I needed, he consented to do so, selling some property to raise up enough amount of money. Thus provided for, I found officials of the town and country and my friends, arranging for a farewell meeting for me. Soon after this closed, I came back to home to leave for America, the land of liberty, on the night train. Suddenly a messenger boy appeared with an order to stay and submit to a physical examination for conscription. All were astonished at this call, especially my sick mother. It was a fearful shock to me, for it was agreed on all sides that my friends had been anticipating for me, said to me, "My plan to go to America must be given up and my whole life should be changed." And yet my nearsight saved me, and so I caught the large steamer *Minnesota* and was landed at Seattle about ten years ago.

I was very much perplexed with this conflict of life, and it lead me to become a rich man. "Money first" was my life motto at that time. I was a pity man, like a leaf on great ocean of life, floating to and fro. I came through all this struggle with faith like a grain of mustard seed. Therefore I gave up my ambition to major in history at the Stanford University and to become a rich man, and heard a call of Jesus preach His Gospel. In this way I determined to become a servant of humanity and a true disciple of Christ.

Since I became Christian my humble daily prayer is this: "Our dear Father in Heaven, I am ready to give my life, my all to Thee. Still I am weak and sinful. I beseech Thee to help in struggle and lead on, lead on and on, in sake of world's salvation. Amen."

The Part of the Hospital in War.

DR. WILLIAM F. ADAMS.

THE Medical Department has been having some interesting times during the past two months. The rush began on January 26th. The wounded Northerners came crowding in, and we were operating until after midnight; then we had to guard the gate while refugees of all kinds flocked past and tried to obtain entrance to our compound; but we passed them on to the "Ladies' Aid Society!" The shelter for the women and children was arranged for in a vacant lot belonging to the Hospital, where mat

sheds were erected in readiness for the expected trouble; and other sheds were put up for the men in a separate part of the compound. We thought we had a crowd that time—about three thousand—but later on, when the Southerners retreated after having occupied the city, we had practically the whole city crowded into our compound for three days; then we knew what it really was to have "company." Some estimated that there were twenty thousand, some ten, but any way we were "full up," and glad when the Northerners took possession and things settled so that they could leave. They were afraid to leave, but the Lord helped us out then by sending a big storm, which sent them scurrying for their homes. He had helped them by giving us lovely weather all the time while the danger lasted, and it is wonderful in how many ways He has signally shown His care of us during these strenuous days.

We have had over thirteen hundred cases in the Hospital during these two months, mostly wounded soldiers, but many civilians wounded, both men and women and children. Three other hospitals were provided for by the Red Cross Society, to accommodate the crowds. Even then we had to put the beds close together and then place the wounded upon straw strewn on the floors. As soon as the first rush was over and the danger of us being looted passed away, we tried to "clean up" and get rid of the loose straw and have proper beds set up; but it has been a tremendous rush all the time. There were some remarkable escapes, and unexpected recoveries; for example, one man was shot through the back and the bullet came out just below the apex of the heart—the man, perhaps, had his "heart in his mouth," certainly a good place for it just then; but it must have been well "contracted" to escape the track of that bullet. The abdominal cases were, of course, the worst, but even of these we have had some very notable recoveries; also several interesting recoveries where the bullets passed through the brain. Two men we have, also, who are alive and well, when they are sup-

posed to be dead, having been executed. But in these instances the soldiers did not succeed with their "operation," while we did. One might well be excused if he should "lose his head" when the executioner's sword fell upon it, but this man kept his and as he rolled down the slope he decided to play his part and so lay still until the soldiers had left. Then he crawled to a hut, got some chicken feathers and stuffed the great gaping wound at the back of his neck so securely with them that it took several days' soaking after he finally reached the Hospital to loosen up the mass before suturing his head back into the normal condition.

One night we had a batch of 15 mangled soldiers brought in by train, from a railway accident, and we had seven amputations to do before morning. One man had one leg left; the other one, one hand and the other arm at the shoulder had to be taken off. He lived for a long time, in spite of a very severe attack of malaria, but died suddenly. One man was shot while lying down. The bullet entered above the cheek bone, went down his neck, through the chest, and out by the spine at the lower part of the back. He asked me if he would recover, and said he would go to them again if he did. He made a splendid recovery.

We were very fortunate indeed in having Dr. Beam out here to help. Of course it was hard on him and his family to arrive in China and find such trouble already started. We had a boatload of soldiers with loaded rifles pointing them at us and stopping our launch on the way up from the port, when they came out; and since then it has been coming thick and fast, and Mrs. Beam and the family had to leave, with the other ladies, for Kuling, and were taken down to Hankow on the American gunboat. They thus escaped the bombardment of the town by the Chinese gunboats when the Northerners came back. And now, when there is a lull in the fighting, the terrible pneumonic plague is creeping up the river, from port to port, and may be on us here before long!

We were also very fortunate in having

Dr. Young come down from Changsha to help us just before the South captured the city. Dr. Young is a Chinese who lived in America and studied there and now has a hospital of his own in Changsha, but came down to help the Red Cross here. We are deeply grateful to our Heavenly Father for sending us help "exceeding abundant, above what we asked or thought," and for all His wonderful mercies, and best of all His Presence with us "all the days." And He who has kept, will keep, and we are safe and happy in His keeping. May He use us all continually to accomplish the purpose He has in view for us.

Yochow City, Hunan, China.

Report of Itinerating Trips, February 14 to 16, 1918, Band No. 3.

BY PROF. L. S. YEN,

of the Eastview Schools.

ON the morning of February 14th, Messrs. Djou S. I., Djou S. D., Ho S. S., Bucher, four students of the Eastview Schools, and I started for the vegetable gardens known as Hwang Tsao Woi, which forms a long narrow expanse of greenish-blue along the river bank about a mile below the city. Here the people live scattered in small groups. We first went to Shang Sha Chi, where we were received and entertained by a Yang family. Our host went out to invite his neighbors to hear the preaching. After some people had arrived we began to preach. Soon we had about thirty listeners who stood by until we had finished.

We then went to Li Gia Hsiang, where we entered a house whose occupants came out and received us with delight, helping us to arrange a place to preach and to gather an audience of not less than thirty people, every one of whom listened eagerly and cheerfully.

In these two places we sold more than one string (cash notes) worth of literature. This was quite a few books, as we sold them very cheaply. To those who

bought we gave free copies of illustrated pamphlets on the Parables of Jesus, which helped to arouse the interest of the buyers to a great extent.

On the next day Dr. Tai, of the Hospital Staff, joined our party, and we went to Yen Dziang Wan, which is divided into two parts, Shank Wan and Hsia Wan. We first went to Shang Wan, which is a small market place, and preached in front of a shop near a house where some Buddhists were holding an idolatrous thanksgiving service of some kind. When we started to sing the people came out of their houses and we had about fifty people in our audience. They listened closely and with interest and only a few of them left before we had finished our preaching, which took us over an hour. Then we went back to Hsia Wan, where we gathered together about thirty people, some of whom were very attentive and seemed to be very much interested.

We sold some literature in these two places, but not as much as we did the first day. A woman who could not read a single word bought a New Testament for her husband's brother, saying that she was very much in favor of Christianity, and that she might learn some doctrine from the book through her brother-in-law. And after we had begun our return trip a man came running after us to buy a tract to read. These two proofs of interest in Christian literature were both surprising and pleasing to us.

On the third day we first went to Ho Gia Tswen, where we unexpectedly met a man who is the uncle of a preacher of the Evangelical Association Mission, which is situated in the West suburb of this city. He invited us into his house and entertained us. There were a few persons there to whom we talked briefly about the Christian religion. They all seemed to understand, but their attitude was indifferent. We then went to Shwang Chiao, where we made three speeches. Our hearers, about ten in number, all listened attentively and all their faces showed that they were very much interested in hearing the gospel. We sold about six

hundred cash worth of literature on this day.

These three trips were rather refreshing and encouraging. Wherever we went we sang a song, and Prof. Djou S. D. played his accordeon. The people came out and stood about us, seemingly with great curiosity to hear us. When we were telling how God loves us and how we men are indebted to him because of our way of doing things, most of the people nodded their heads and appeared to agree with us that there is only one true God, our loving Father in Heaven. It looks to me that most of the people of this vicinity are in favor of Christianity, but they are not ready yet to give up their original ideas of worship, these having so deeply impressed themselves upon their minds that they can hardly see any better. I believe that the time will come sooner or later when many people will gladly rid themselves of idolatry and become followers of Christ.

Shenchowfu, Hunan, China.



TWO SISTERS IN OUR MISSIONS.
Who can tell their names?

Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

Editorial Comment.

WHAT is so rare as a day in June?" Equally as rare in higher realm are the days of beautiful summer, full of service to the cross and to the flag. The fate of the world for decades hangs on our deeds now. The Kingdom of Christ itself depends upon our fidelity and valor. The sacrifices of God's people never counted as significantly as now. All the anguish, misery, pain, hunger, love, sorrow, mourning and tears which knocked at the heart's door of so many in the world, and beginning in our own circles at last, are not in vain if the eternal objective of Christ gleams before us as our beacon light. Do you suffer? Soothe your own heart by helping to lift the world nearer to God and hearten your fellows who, too, have a burden to bear. Since so much is at stake, let us seek service, that the kingdom fires may be kept burning.

WORD to the local leadership—. The missionary projects should all be considered in the light of present day events. Relate the importance of missionary propaganda to the struggle now on. Answer the questions that are being asked, Why is mission work important in such a crisis? Is there such a thing as first things first? Is the winning of the war the most important issue before us. These and other questions are in the minds of the people. What kind of direction is the thinking of the people receiving at the hands of those standing in places of leadership? One cannot stem the tide of thought these significant days. Do your noblest to picture the Dead Sea of Self that has been the downfall of every civilization in its turn. The world must become a family, and until we have done our utmost to bring the day when this family basis rests on the principles of Jesus, our work must not be interrupted. Our salvation depends on keeping the stream of service flowing onward constructively. We are engaged in a destructive war because there is no other way to stem the evil tide. But construction of the kingdom must progress. "Religion is the only commodity that the more one gives away the more one has." It is the principle of greatness, it is the recipe for preservation. May this great land of America, even with our national sins, never cease to supply the stream of living waters for the healing of the nations. The war must be won, pour in! The gospel alone will make the world a family, keep up mission propaganda! How shall so much to be done, there never was such a compelling program? By giving ourselves and all we are into this demand to save the world.

AT the request of North Carolina Classis, a Summer Missionary Conference is to be held this summer. Rev. and Mrs. J. G. Rupp have been delegated by the Boards to be present. Mrs. W. R. Harris, President of the W. M. S. G. S., will be present at the W. M. S. of North Carolina in their annual session, and will in all probability be in attendance at this first conference for the "Tar-Heel" State. The interchange of visits between the north and south of Church latterly are fruitful of blessing to our woman's work, and also the larger program of the Church, by stimulating each other to good works.

THE Devotional Comment was prepared by Mrs. O. G. Herbrecht, of Des Moines, Iowa, for the May issue, and by Mrs. F. H. Diehm, of Huntington, Ind., for this number of the Woman's Department. The Devotional Service of local meetings have a unique opportunity now to mould and guide the thought of our members in the Bible truths. It will bear repetition to say that there is a decided impoverishment among Christian people in Bible knowledge.

THE Thank Offering report published in the May number was representative of the returns up-to-date. Since then additional returns have come in from the classical societies which make the statement published last month incomplete. Our General Secretary of Thank Offering has done faithful work endeavoring to inaugurate a new, and what was hoped to be a better, system of handling the Thank Offering—the sending of gifts and reports immediately after the celebration of this service in November. All agree that the immediate advancement of the money is the proper thing, but some of our best minds on organization are raising the question as to the principle of organization involved when reports are made up and sent on without the action of the classical society, which, it is held, should pass on all local items before denominated as "Classical." This accounts for some delay of Thank Offering reports, which were held till the classical meetings had convened. This is a matter for the Executive Board to consider at the next session of that body. Here is a point to be settled soon so that the "decree" may be ready in time to filter down to the local societies by November. Whatever decision is rendered, let all co-operate, so that accuracy and system may characterize our work. These pages represent the voice of the constituency as well as the "edicts" of the higher bodies, hence this editorial.

FLAG DAY should be features in our W. M. S. meetings this month. It falls on Friday, June 14th. A suggestion for the use of the Christian Conquest, the American and Service flag, was made by the editor in the second division of the Devotional Comment of the May number. Dr. Rufus Zartman, 1815 Oxford Street, Philadelphia, Pa., has a leaflet in print entitled "Old Glory," giving the history of our American Flag, also the symbolic meaning of the parts that make up the emblem, which is quite worth possessing. The editor is taking the liberty of saying, without conferring with Dr. Zartman, that these leaflets may be secured by applying to Dr. Zartman at the address given here. This magazine may reach some societies too late to arrange this patriotic feature for the June meeting, but at this time it would be suitable for other months of patriotic interest.

IF it is not possible for you to go to interdenominational camps of training like Chambersburg, Winona, or Silver Bay, why do you not plan to go to our own Reformed conferences? The time and place of meeting is fully set forth in another part of this magazine. Go over the program carefully and decide to attend. To the leaders of the Women's Missionary Society classes, a word seems to be timely. Let us remember that the rank and file who are alert are truly hungry for help. We must qualify to make it worth while to have been in our classes. The women do not desire the content of the book alone, they wish to know how to teach others. As a teacher at the Heidelberg Conference (continuing Linwood) it is your editor's intention to use the Silver Bay plan of the Normal Training Class. Whatever plan you may use will be helpful, the main point is to have a training plan, else our constituency conclude it is not

so important to go for text content alone. Take method with you, too; to know how to tap the resources of power locked up in our people is one of the greatest assets to be possessed. There are many things to do, but qualify, qualify, qualify. A gun must be a hundred times heavier than its shot. Our local societies are looking for something bigger and better than they already have. A wonderful opportunity awaits the teachers at conferences this summer. The results will likely be commensurate with our investments of preparation. Hoping to be with the women at Hood College, Heidelberg and Collegeville, it is pleasant to anticipate the fellowship, the interchange of ideas, the spiritual uplift, the jolly good fun, and all the good things that accompany the fine assemblies that gather to advance the Kingdom of God in the earth.

The Privilege of Being a Missionary.

MARY E. GERHARD.

BRIGHT, black eyes that survey the new teacher with eager curiosity, eyes that gleam and sparkle with fun, tragic somber eyes, faces that bear the inscrutable look that veils the mysteries of the Orient,—what thoughts lie back of these? The fascinating study of a new type of individuals and groups, in a wholly new environment is one of the privileges of a missionary to the Far East. How to understand the people, how to live that we may be understood by them, how to find the point of contact that shall lead to friendship, and bring them to know our Christ-friend,—could there be anything in the world more interesting and more worth while?

To an Oriental a reading and speaking knowledge of English is considered of great importance and value; and both in China and in Japan one finds great eagerness to learn English. The girls desire, also, to learn American ways of cooking and sewing and other domestic accomplishments. The boys want to know about science, inventions, business methods, etc. Music, both vocal and instrumental, draws many visitors to a missionary's home. These things, one and all, are used as avenues leading to Christian teaching.

Whether in the educational work, or in the direct evangelistic work, missionaries nearly always do some teaching of the English language, sometimes in the Mission school, sometimes in one of the government schools or in private classes con-

ducted in the home. There is a perennial freshness and charm in thus opening the doors to the rich treasures of English Literature, with its high ideals of honor, purity, loyalty, steadfastness and self-sacrifice. In the quaintly expressed words of one of my own students, we find the experience of many young men who, seeking earthly knowledge, gained the pearl of great price: "While I was in the school I had thought that the only advantage I could derive from it was easy access to foreigners, of which I made the most to improve my English. But now I have begun to think that there was another blessing greater, and more to be thanked for. It has already taught me to pray day and night. It is now teaching me to aim high, to throw away selfishness, to think more of others than of myself."

Then, there is the interesting study of the native customs, the manners, the social and religious etiquette, all those things that have the fascination of the unknown. Of course, we Americans make many a foolish mistake before we learn just the right thing to do under any given circumstances, but we must just learn to laugh at our own blunders, cultivate habits of close observation, and the spirit of sympathy and then we will learn very quickly. It is very pleasant to be kindly received in these homes, to be welcomed as a friend with whom they may share either joy or sorrow. My heart rejoices to be called "Dear Sister," or "Dear Mother," or even sometimes, "Dearest my Teacher."

Many pleasant hours have been spent

with Bible Classes, sometimes girls, sometimes boys. A number of years ago at one of our Sendai churches from time to time girls from my class were baptized and received into the Church. I recall three who were in the Normal School, four in our Girls' School, two in the City High School. These baptisms were times of solemn joy. One girl who has been for years a teacher in the city public schools, came to see me just before I left Sendai, and we sang, read and prayed together in the Japanese language. She is the only Christian in a home where Christianity is, to most of the family, an unwelcome subject, but she has kept faithful and true, and is now teaching her little sister. It was indeed joy to hear her say, "I will never forget that you were the teacher who helped me to become a Christian."

More recently my Bible Classes have been boys and young men. Last year, week by week, from 12 to 15, occasionally more, students from the City Normal School came to my study for lessons in the English Bible. At the closing meeting one of the boys expressed his thanks for the English teaching, and said publicly before his mates: "I came to learn English, but I found something better. I have learned to believe as a Christian and I want to be baptized." Another student also decided to take the same step, and both received baptism on the last Sunday before I left my work in Japan.

Another class which was a source of great enjoyment came from the government college, keen, bright students from entirely non-Christian environments. They, too, "came for English," but took deep interest in the Bible study and promised to continue it during the following year.

Among the boys I taught in our own College every year some were baptized, and at times of abundant blessing there were many to rejoice over. In 1916, we had 62 of our own undergraduates and of the graduates, as well as some members of their families, who came into the

Church by baptism. Some of these had been in my classes; for some I had often prayed by name. And one of these wrote to me in the summer: "I am ready now to become a Christian and my family no longer withhold their consent. Will you baptize me? You taught me faith. I wish to be baptized by you." I explained to him the customs of our Church in this matter and promised to be present to see him baptized. At the close of the service he came to shake my hand, saying, "Words can't express my gladness."

Since returning to America a card came from one of the boys saying, "I can't always help wishing and longing for you. I need my dear teacher every day. I try and try to hold on to Jesus' strength and He does help me." These are but a few of many evidences that God does use us if we try to do His will, and thus gives us the most satisfying of all joys.

There are also many delightful friendships among the missionaries, bonds formed when toiling together in some common task, memories of inspiring gatherings when we could worship in our own mother-tongue, or happy care-free hours on the mountain-top or beside the summer sea. Wonderful friends they make, those men and women who toil tremendously at their great tasks, and then occasionally stop for a little while to rest the weary mind and heart by "fellowship with kindred souls."

Let no one think that missionary life is always easy, full of charm and satisfying joy. On the side of material comforts, certainly our lives are easier than those of the pioneer missionaries, fifty or sixty years ago. Yet we, too, often meet conditions of filth, moral or physical, or both, that are extremely trying to people who have come from a clean, wholesome Christian environment. The necessity of learning a foreign language of immense difficulty grows wearisome, and it sometimes seems a hopeless struggle. And there is the other necessity still more difficult, to learn how to work without friction, to yield one's own personal

opinions, "to be not easily provoked," but "to suffer long and be kind." A certain amount of disillusionment is inevitable. One learns that to become a missionary does not make one a saint, and that this is true both of myself and of my neighbor. We find that we must learn to make allowances for human nature, and that though we are trying to follow the perfect ideal, we have not yet attained to it. Self-knowledge, self-discipline, self-control, these, like the study of the Japanese or Chinese language, need to be worked for, all our lives. There are

puzzling problems to be met and solved, disappointments to be faced, discouragements surmounted, homesick longings to be put by and only conquered by doing something for some one else less fortunate. Yet above all and through all runs the note of enduring joy, for all this is a part of the most glorious work in the world, that of being co-workers with God, bringing sunshine and gladness into lives that before were hopelessly dark; the solemn joy of being told, "Each time I have overcome sin, I thanked God and you."



DEVOTIONAL



SCRIPTURE LESSON—Acts 1: 1-8.

KEY WORD—*Power*.

WE are living in a day when, seemingly, the world has gone mad after power. This seeking after power, and Germany's ambition to conquer and rule, have thrown the world into this great conflict. Men say money, education, electricity, etc., denote power, and it is true. They may be used as a power for good or bad, as the case may be.

Webster says: "Power is ability to do." There is a right and a wrong use of this ability, and every individual exerts an influence either for good or for evil.

Saul was one of the most powerful forces against the early Church and felt justified in persecuting the Christians. He was a power against God until, on his way to Damascus, Jesus met him and poured into his soul a new life, which, like leaven, transformed this young man into a child of God.

In our Scripture lesson the words *power* and *witness* stand out prominently. The disciples did not understand the Master's plan, for they asked: "Wilt thou at this time again restore the kingdom to Israel?" Jesus answered: "But ye shall receive; instead of a knowledge of the future, *power* to do your work, to do your part toward making the future." This includes power to lead men to Christ, power to overcome all obstacles, power to lead the Church.

Note, this power came to the disciples only *after* they had received the Holy Spirit. God has chosen us to help promote His kingdom, and He has promised us His Holy Spirit, who will give us power (1) to conquer self, (2) to understand God's love. (3) He gives us power to lead others to Christ.

Our missionaries in China and Japan are living examples of the power of the Holy Spirit. Rev. Cook was certainly filled with this spirit. His fellow workers testify of his zeal and his great passion for souls. His life was a force which led many Japanese to Christ. "And being dead, he yet speaketh."

Do we want this power, and how can we get it? Only on our knees. The keynote of Jesus' life was *prayer*. Early in the morning and at the close of a busy day, He went apart alone and prayed. As the shadow of the cross fell upon Him He prayed until His sweat became as drops of blood. This communion with His Father gave Him power to say: "Not my, but thy will be done."

Are we leading a life of prayer, are we keeping in touch with the great power-house of God? Since the day of Pentecost we have been living in a stream of spiritual power, and if we would be filled, we need only to dip and drink. Christ said to the disciples: "Ye shall be my witnesses," and unless our power manifests itself, and is used in drawing men and women into the kingdom, it is lost power. May God's holy love clothe us with power, and may we make our lives count for Him; so that we may not have lived in vain.

PRAYER SUGGESTION—Pray that the Holy Spirit might come into our lives.

Pray for foreign missionaries, that they might be a power of God unto salvation of souls.

Ask God's blessing on our Home Mission activities, and that the Church of America might exert a powerful influence for good.

Pray for our Jewish work.

Pray for your pastor. Ask God to give him power over the lives of men. Ask God to bless the leaders and officers of W. M. S. and fill them with His Spirit.

HYMNS—"All Hail the Power of Jesus' Name."

"There's Power in the Blood."

"Hover O'er Me, Holy Spirit."

The Meeting for July

SCRIPTURE THEME—*Power.* Acts 1: 1-8.

KEY VERSE—"Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

TEXT BOOK—"Missionary Milestones." Chapter V. "Home Mission Movements and Leaders."

The text gives such ample treatment of its subject in this chapter, that we wish here to merely add a touch that will relate more directly to our own denominational work. The following are a few glimpses from the early Home Mission movements of our Church.

THE SOUTH.

BY GERTRUDE M. COGAN.

SOME time before 1770 there were people of Reformed faith in North Carolina. A number of them were families from Pennsylvania who traveled through the forests and over marshes, the many, many miles to find an ideal spot where they could settle. There is a tradition that one of these emigrant parties was guided by a dream one of the women had. They camped one night after a long hard day's journey, and the next morning she related this dream. She said God had showed her the place where they should settle, and should build a church. The whole party took this as a literal leading of God, and each day they traveled on, with no thought of settling until she should recognize the right spot. Once she thought they had reached it, but on exploring closely she found that a large stone was lacking which had been in the dream. They camped another night, and the next day came to the very spot she had seen in her dream. Here they settled, and here one of the first Reformed churches in North Carolina was founded.

One after another, Reformed churches were started in this region. All suffered for lack of ministers. But the people were faithful. And the ministers who came to these fields, and those who grew up among this sturdy pioneer people, were nobly heroic in their work. For nearly thirty years there were no railroads, and they traveled over their large circuits on horse-back. A very few were so fortunate as to own a two-wheeled gig, and this was a luxury all could have wished for. These years were fragrant with deeds of hospitality and affection between pastor and people. On such days when it was thought that the pastor might come, the good housewife would with care bake her best bread, freshen and soften her nicest feather bed, and have all the children clad in their best. The good man of the place would arrange his work so as to have time to spend with the ministering guest, and if in winter, father and boys would drag in the choicest log for a cheery fire on the hearth. All in readiness, each moment saw a pair of eyes, from barn, from porch, or from window, glance "out the clearing to see if the preacher was coming." A thrill of joy was in every heart when at last the minister and his horse came into view. He was met by the whole family, the boys taking his tired horse to a good meal and a bed in the barn, while himself was led into the house with many warm welcomes to its waiting hospitality. Spiritual counsel with this family, a night's rest, and the preacher would again go on his way.

The years passed, rich in history of which little except tradition remains. But printed records show that our Church in North Carolina has preserved from the beginning a most clean and righteous citizenship. When slavery became common, there was little of the trade

among them. Many had their colored people, but they cared for them both physically and spiritually. Some, believing slavery wrong, emigrated to Western States to satisfy their convictions, and after the war came back. There were those who bought the relatives of the slaves they had, in order to keep the family together and comfort the hearts of the poor colored people. They were early in their stand against the liquor traffic. Even before the Civil War resolutions were passed in the Classis denouncing the practice of selling, drinking or giving away any kind of intoxicating beverages.

To-day we see a flourishing field of church activity in North Carolina, so active that every few years we must start a new Mission. The whirr of cotton mills has broken the stillness of the air that once vibrated only to the peaceful sounds of country life, and cities stand where plantations once spread their hospitable outlines upon the landscape. Cities, not yet so large it is true, but growing as the cotton industry grows. On the September page of the Prayer Calendar is the picture of Dixie Sharpe, blind organist of the Cotton Mill Mission at Lexington. This Mission was for several years served by Macon Huffman, a blind missionary. More Cotton Mill Missions are needed. Our established churches in North Carolina realize this, but they alone cannot undertake the whole task. Let us hope that in a few years we may wholly occupy this needy field.

THE WEST.

(The following is a reprint of part of an article by Rev. J. N. Naly in *The Reformed Church Herald*, Lisbon, Iowa, October, 1917.)

Among the passengers of a sailing vessel that landed in New York in the summer of 1836 was a ten-year-old boy, who afterward became the first regular pastor of a Reformed church west of the Mississippi. His whole life was one of trial and hardships, at least it seems so to us, looking back over seventy-five years.

The family after being swindled out of their money at Buffalo, finally settled in north-western Ohio, where the boy, Frederick C. Bauman, grew to manhood. He felt a call to the ministry, but the way seemed almost unattainable. He was needed at home and there was no money to pay the schooling bills.

But it was decided he should go and the family would get along as best they could. The school was then 215 miles away, and the young man walked the distance in the fall of 1849, having seven dollars in his pocket and all his clothes and books, weighing about fifteen pounds, in a round leather bag, somewhat resembling a mail bag, only smaller, on his back. He started on Monday morning and arrived on Saturday, having averaged forty miles per day.

He worked for his board during the school term. The next spring he walked the distance back home, where he worked on the farm during the summer. The location of the school having been changed to Tiffin, Ohio, during this summer, the distance to be walked was now only 100 miles. He tried to get along in school as economically as possible and boarded himself a good part of the time. His meals consisted of bread at four cents a loaf, which lasted him two meals, molasses, now and then a little butter and meat, with no fire in his room.

In 1853 he was asked to go to Iowa for the summer and preach to a colony of Reformed people who had moved out from Westmoreland County, Pennsylvania. He made the journey by train and stage coach and spent the summer there, receiving \$75 for his labors, which put him through his last year in school.

In July, 1854, he went back to Zwingle, Iowa, and became the regular pastor. There was no church building and no parsonage, and he boarded in the home of one of his elders, Mr. Cort, whose daughter he afterwards married. There were forty-nine members in this first congregation, and the salary paid was \$150 by the congregation, and \$50 by the Mission Board. Money was scarce in those days and the leading elder, Mr. Cort, made his pledge in farm produce. He would give 100 bushels of oats to the salary. Others subscribed in like manner. He served this congregation for fifty-five years. For many years his best coat was one taken from a missionary barrel, and needed the services of a darning needle a number of times to make it somewhat presentable, and Mrs. Bauman wore her wedding dress for her best dress until six children had come into the home.

These two laid the foundations of the work west of the Mississippi. Mr. Bauman preached at many places, traveling through all kinds of weather, and when the roads were too bad for a horse, he would walk twenty miles to keep his appointments. In the fall of 1909 he laid down his work. Mrs. Bauman is still living and is hale and hearty. Some years ago she was asked to write a paper of "The Hardships of a Missionary's Life." She wrote the paper and ended it with, "Hardships? It is all joy!"

"Somebody Else."

IN these days of rush and hurry we are all very busy indeed. But truly we are idle compared with the poor overworked slave whose name is Somebody Else. She it is to whom we turn over everything for which we have no particular liking. Any unpleasant duty, any self-denial, any sacrifice, special collecting and many more are all left to her care. If the Missionary Society needs a president, or a Sunday School Class a teacher, why "get somebody else" is the usual answer with which the inquirer is to the mission fields to be answered by somebody else. Thus with "not I, get somebody else," hundreds of persons evade responsibility and pass on duties to others, never realizing that the call coming to them is a very personal one. Certainly we are willing to hold the nominal jobs requiring no time, money or talents, but when real work and sacrifice are required we are certain to find people rushing and hurrying to find Somebody Else who will do it.

How the situation reminds us of Queen Esther of Bible days! Esther had been especially favored of the Jewish maidens. She had been made queen. Her people, the Jews, were in sore need of help from somewhere. They needed some one to plead their cause before the king, for an effort was being made to exterminate the race. Esther's uncle, Mordecai, because of her close connection with the king, thought she would be just the person to champion their cause. He sent her a message explaining his desire. But she returned answer that for her to go into the king's presence unbidden would mean death. In other words, she preferred not to do it; let somebody else take the risk. Then we have the words of Mordecai, "Think not within thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then will deliverance and relief come to the Jews from another place; but thou and thy father's house will perish, and who knoweth whether thou art not come to the kingdom for such a time as this." That mes-

sage was sufficient to arouse Esther to activity. It gave to her a realizing sense of personal duty, and she was true to her countrymen.

But a like performance of duty in our day is not as frequent as it ought to be. There is rather a great tendency to shirk all definite work and responsibility. It is so easy to sit by and listen; to drift along easily while others do the hard things, just to go along the path of least resistance, with nothing to worry us or disturb our peaceful pleasure. But why should we Christians shirk? Is it because we are like the little servant maid who was asked to fry eggs, and refused to try saying, "If I do it right once, I'll be expected to do it all the time." She wasn't looking for greater things. She didn't care to grow to larger tasks; she had no vision of possibilities ahead. She cared nothing whether she would develop and grow, just so life would be as easy as possible. Do we fail to attempt greater things because we have no vision of the larger work and life? Or is it just plain laziness? Are we too lazy to exert ourselves? Some folks there are who would rather see the Sunday School go to pieces then venture out into a damp air which will take the curl out of their plumes or ruin a silk dress. Or let the Missionary Society want for help rather than lose their afternoon nap. With them personal comfort and advantage come first. A Church duty might require a little of their time for study or reading or going. They prefer to rest and nap. They will never exert themselves for the Lord nor any one else.

Or, some are more sincere and the spirit of "let somebody else do it" comes from real timidity; a shrinking the publicity work involves. They are afraid they might blunder, or people might criticize or laugh. Such persons stay away from prayer meeting or the missionary society lest they be asked to lead in prayer. And certainly these timid souls deserve our sympathy. But it is wrong for them to stand idly in the market place. They are here for work and should be encouraged to go on. Courage is one of

the definite requisites of the Christian life. Without it we fail. We must challenge these timid souls to go ahead. When God called Moses to lead the Children of Israel out of Egypt from bondage to freedom, Moses immediately made the excuse to God, that he was "slow of speech and of a slow tongue." God had already given him several signs with which he was to know that he was to do the work. How God answered his excuse by saying, "Who hath made man's mouth; now therefore go, and I will be with thy mouth and teach thee what thou shalt speak." Oh that there were more consciousness of God's presence with these timid souls. Would that we had the power to perform miracles to show people that the call comes from God, and that he requires naught of them which He will not help them to perform.

Then, too, the spirit of leaving the work to somebody else shows the utter absence of the sense of seriousness of the situation. For to many Christianity is still a plaything. A toy, the occupation of an idle moment. And if they don't care to play, let somebody else play and finish the game. Isn't it time that we lay aside all ideas of childish things, and see it and know it as it is, the most serious, the mightiest movement, in which are "wrapt the hopes and fears of all the years," the weal and woe of the human race, the happiness of men in time and eternity. A plaything! God help us! It has been a plaything too long! It is a business, the king's business, not my neighbor's but *my* business. Right here is the vital lack in our Christian work to-day. We have failed to hear the personal note in our faith. We have heard the call for our neighbor, but we have not understood that God is calling to us. Must not our experience be that of the ancient king Ahab, when Benhadad, the Assyrian king, besieged Samaria with his armies. Ahab was at his wit's ends how to meet the insistent and unscrupulous demands of the Assyrian. Then came to him the prophet and said, "God will fight with you to-day. Summon your armies and attack the enemy." Ahab said cautiously,

"By whom shall the Lord accomplish this?" Answered the prophet, "By the young men of the province." King Ahab asked, "And who shall order the battle?" The prophet answered but one word, "Thou." For years Ahab had let somebody else do it. Now came the day when he must go forth himself. Thou!—that is the word to be shouted in the ears and into the hearts of Christians to-day. Not somebody else, but thou.

A new element has been creeping into our religion of late years. It is personal work. And its meaning is not only of the ministry that touches the personal life of another, but of the ministry that enlists the individual. Are we personal workers in the sense that everyone is actually engaged in doing some definite thing in the Kingdom of God? Paul Lawrence Dunbar's verses illustrate this forcibly:

The Lord had a job for me,
But I had so much to do,
I said, "You get somebody else,
Or wait till I get through."

I don't know how the Lord came out,
He seemed to get along,
But I felt kind o' sneakin' like,
Knewed I'd done God wrong.

One day I needed the Lord,
Needed him right away,
But he never answered me at all,
And I could hear him say
Down in my accusin' heart,
"Nigger I'se got too much to do,
Or wait till I get through."

Now when the Lord he have a job for me,
I never try to shirk,
I drops what I have on hand,
And does the good Lord's work,
And my affairs can run along
Or wait till I get through
Nobody else can do the work,
That God marked out for you.

Is God getting a portion of our time? Oh, we know these are busy days. Keeping house is a busy task. Then there are so many social duties, and the Red Cross and war relief work, make so many demands on our time. Have we the right

to push the Lord aside and say, "Lord, I have no time left for your work." I have heard it advocated that all Missionary Societies should disband during the term of the war, to give more time to the relief work. But will a man rob God? War relief work is Christian work undoubtedly, but our Missionary Society has features which dare not be neglected even for a world war. Somewhere our time must include definite Church work.

Is our Christian work personal in the sense that God is on the program of our talents? It is my firm conviction that God has given to every creature some talent that will make him useful in the kingdom, that will help him to build that kingdom among men. Are you and I devoting our talents to the service of God? There is in every life not only a program of time and of talents but a program of sacrifice as well. There is no life without its sacrifice of some sort. We sacrifice for home and for school, for pleasure and for duty. Is each one of us sacrificing something for Jesus Christ? Maybe it is hard to do some definite service; maybe it seems too much, but in that hour when the tempter whispers to you "let somebody else do it," remember that our Lord and Master asked no other to die in His place, but Calvary found Him calmly at his post even though that post was a cross.

Thou! thou! never mind whether some one else could do the things you are asked to do better, quicker or more easily. That is not the question. You are the one asked. Have you courage enough, enough willingness, to say, "Lord, you never shirked a duty, I'll not shirk mine?"

We who are here must dedicate ourselves to personal service, if we determine to have our societies at home succeed. We cannot expect them to do more than we ourselves are willing to do. If we want to lead them higher we must climb the hills ourselves.

Thou! thou! 'tis a service that never ends. On more than one occasion I have heard it said, "Oh, I've done my share, let somebody else do something now. The work always falls on a few, let the others

work a while. I'm going to take a rest." A rest! there is no rest in the Kingdom of God. We are not working for a congregation or a neighbor, but we are working for God, and that is a life task.

I told you in the beginning the story of a woman who, when she saw the truth did not shirk her duty. Let me as I close tell you the story of a man who felt the challenge to personal service. He was a young man of the Hebrews, seeing in a dream the Lord, high and lifted up amid all the glories of the sky, and when overwhelmed by the majesty of all he saw, he fell with his face to the ground, the goodness of the Lord lifted him, and the power of the Lord made him clean. Then when once more he stood upon his feet, he heard the great question of God, "Whom shall I send, and who will go for me?" He answered, not, "I know a friend of mine who will go if you ask him," but sublime and unforgotten through the ages and ages, came his answer which should be the motto of every faithful servant of the Lord, "Here am I, send me."

MRS. O. G. HERBRECHT.

Fairview, Kansas.



The Y. W. M. A., Canal Winchester, Ohio.

This is a picture of the Y. W. M. A., of Canal Winchester, Ohio, taken just after the girls had given a Japanese entertainment. This Auxiliary has been organized one year, and is called the "Gertrude B. Hoy Circle." THE OUTLOOK OF MISSIONS offers congratulations to this progressive circle, hoping to hear more of their good works in the future.

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

ANNUAL REPORT OF TREASURER, MAY 8, 1917, TO MAY 11, 1918

Annual Budget	Synods	Paid on Annual Budget	Special Gifts			Memberships	Thank Offering	Special Church Building Funds	Young Woman's Miss. Auxiliary				Mission Hand Department				Totals
			Home Missions	Foreign Missions	Special				Budget	Home Missions	Foreign Missions	Thank Offering	Budget	Home Missions	Foreign Missions	Thank Offering	
\$ 8,238.60	Eastern	\$ 8,409.51	\$135.50	\$1,602.18	\$375.00	\$2,549.78	\$2.25	\$184.57	\$18.27	\$ 32.50	\$ 36.40	\$144.57	\$51.29	\$380.50	\$ 1.70	\$13,971.77	
4,485.62	Ohio	3,730.85	457.81	417.96	50.00	2,522.80		98.10	33.41	50.00	46.92				3.11	7,413.25	
2,453.40	Pittsburgh	2,169.15	220.00	695.00	25.00	1,378.08		74.80	20.00							4,582.08	
3,879.00	Potomac	2,436.84	11.50	236.00	100.00	1,245.05		16.25								4,164.39	
599.40	Interior	654.89	5.06	45.63	50.00	296.06				10.00			28.25	73.25		1,063.64	
1,180.80	Central	1,098.23	33.00	189.00	50.00	579.21		25.35		15.00	83.16		9.50	14.50	5.01	2,101.96	
747.00	Southwest	427.25	42.25	67.25		569.78		41.31			24.58					1,172.37	
131.40	Northwest	206.40	30.00	200.00		188.10		12.35			6.00			3.50	4.00	650.40	
	Ger. of East	45.35														45.35	
\$21,715.22		\$19,178.47	\$935.12	\$3,453.02	\$600.00	\$9,323.86	\$2.25	\$452.73	\$71.72	\$107.50	\$203.26	\$157.87	\$93.79	\$471.76	\$13.82	\$35,065.16	

DISBURSEMENTS.

<i>W. M. S. Budget—</i>	
For Girls' School, Sendai, Japan.....	\$5,326.85
For Girls' School, Yochow, China.....	1,065.37
For Girls' School, Shenchow, China....	532.68
For Hospital work, China.....	1,065.37
For Bible Women, Japan and China....	532.68
For Evangelists, Japan and China.....	532.68
For Kindergarten work, Japan and China	532.68
Special gifts for Foreign Missions.....	\$3,682.52
Thank Offering for Foreign Missions....	4,800.75
Scholarship	286.50
Total	\$9,588.31

<i>Y. W. M. A. Budget—</i>	
For Kindergarten, Japan and China....	\$75.44
For Bible Women, Japan and China....	75.44
For Girls' School, Sendai, Japan.....	37.72
Special gifts, Foreign Missions.....	\$188.60
Total	\$782.22
<i>Mission Band Department Budget—</i>	
For Kindergarten work	\$39.46
Total	\$20.47

RECEIPTS.

Sale of literature.....	752.34
Interest	670.54
Convention offering	60.57
Rental of costumes.....	8.85
Sale of Y. W. M. A. pins.....	21.00
Total receipts	\$36,578.46
Balance, May 8, 1917.....	18,066.85
Total for year	\$54,645.31

DISBURSED.

Foreign Missions.....	\$20,784.23
Home Missions	11,794.61
German Missions	2,311.22
Total for Missions	\$34,890.06
Contingent expenses	2,772.01
Total	\$37,662.07
Balance, May 11, 1918.....	\$16,983.24

W. M. S. Budget—

For Church-building Funds	\$1,598.05
For Japanese work, Pacific Coast	2,130.74
For general work, Home Mission Board	2,130.74
For Jewish work	852.29
For Hungarian Bible Woman	532.68
For Colored work	213.07
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Special gifts for Home Missions	\$865.12
Thank Offering for Home Missions	2,914.73
Scholarship	200.00

Y. W. M. A. Budget—

For Church-building Funds	\$37.72
For Japanese work, Pacific Coast	75.44
For Hungarian work	37.72

Special gifts, Home Missions

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<i>Mission Band Department Budget—</i>	
For Kindergarten work, Pacific Coast ..	\$39.47
For Colored work	39.47

Special gifts, Home Missions

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	\$78.94
	75.42
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	154.36

W. M. S. Budget—

For Church-building Funds	\$532.68
For general work, German Board	532.68
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Special gifts for Home Mission Board	\$70.00
Thank Offering for Home Mission Board ..	1,100.00
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	1,170.00

Y. W. M. A. Budget—

For Indian work	\$37.72
Special gifts for Home Missions	19.77
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	57.49

Mission Band Department Budget—

Special gifts for Home Missions	18.37
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	14,105.83

Grand total disbursements for Home and Foreign Missions..... \$34,890.06

Note	\$2,776.91
Note	2,023.09
Note	300.00
Note	2,300.00
Note	2,500.00
Note	1,000.00
Cash in bank	655.58
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	\$16,983.24

BALANCES.

Scholarship Fund	\$5,969.97
Special Church-building Fund	681.01
Membership Fund	4,665.00
Home portion of Thank Offering Fund	4,884.14
Kindergarten Fund	360.12
Contingent Fund	423.00
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	\$16,983.24

Mrs. LEWIS ANEWALT, *Treasurer*,
814 Walnut street, Allentown, Pa.

Audited May 16, 1918.

Mrs. CHAS. H. NADIG,
KATIE S. OCHS,
Mrs. CHAS. F. REITER.

“We might all of us give more than we do,
Without being a bit the worse;
It was never yet loving that emptied the heart,
Or giving that emptied the purse.
We must be like the woman our Saviour praised,
And do but the best we can;
Aye, that'll be just the plan, neighbor,
That'll be just the plan.”
SISTERS, MAKE THAT THE PLAN!

SPECIAL GIFTS—ITEMIZED.

Foreign Missions.

For Science Building, Sendai, Japan.	\$205.13
For Chapel in Japan.....	85.25
For Home of B. Catherine Pifer.....	300.00
For Ground, Girls' School, Sendai, Japan	200.00
For Dormitory, North Japan College.	100.00
For North Japan College.....	42.00
For educating Japanese students.....	72.50
For support of Japanese orphans.....	60.00
For traveling exp. of Mrs. Schneder..	10.00
For Victrola, Dr. Faust.....	10.00
For Mrs. Kriete, Christmas for kindergarten	5.40
For speaker at Bluffton meeting, Mary Gerhard	5.00
For Foreign Mission Day offering....	54.73
For educating Chinese students.....	225.00
For educating Bible Women, China...	55.00
For Girls' School, China.....	88.00
For Girls' School, Yochow, gate fund	5.00
For Leah, Miss Traub's charge.....	15.00
For salary of Rebecca Messimer.....	200.00
For work of Rebecca Messimer.....	5.00
For Christian Endeavor Missionary..	25.25
For work of Gertrude Hoy, Yochow..	25.00
For expenses and work of Mrs. Hoy..	68.00
For communion service, Mrs. Hoy....	19.94
For Margaret Santee Memorial Library	15.00
For Red Cross work, Yochow, China.	18.00
For Woman's Hospital, Yochow, China	234.62
For Woman's Hospital equipment....	190.00
For Hoy Memorial Hospital.....	30.00
For hospital work, China.....	100.00
For Ziemer Memorial Building, Yochow	20.00
For Mrs. J. G. Rupp's China Chapel fund	949.20
For kindergarten work, Japan and China	239.50
For Armenian relief	5.00
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	\$3,682.52

Home Missions.

For Pittsburgh Deaconess fund.....	\$220.00
For Deaconess work, Toledo, Ohio....	5.40
For Deaconess' Home, Allentown, Pa.	15.00
For Hungarian work, Irma Gaal, Dayton, O.	47.13
For Myra Noll, Deaconess student....	5.00
For work of Rev. Mori, San Francisco	5.00
For Colored Mission, Bowling Green.	25.00
For Jewish Mission, Brooklyn.....	38.00
For Mennonite Home, Ohio.....	8.00
For support of Mrs. Bushong, Mennonite Home	180.00
For Nazareth Orphans' Home.....	21.50
For Ft. Wayne Orphans' Home.....	15.00
For speaker at Bluffton meeting.....	10.00
For Christian Endeavor Missionary..	25.25
For Progressive Project.....	24.06
For National Service Commission...	18.00
For Heidelberg University endowment campaign	45.00
For books for Williard Hall.....	5.00

For Library endowment fund, Central Seminary	99.28
For Winston-Salem Mission, N. C....	3.00
For Charlotte Mission, N. C.	30.00
For St. Paul's, Allentown, Pa.....	29.50
For Wind Gap	1.00
For Madison, Wisconsin	10.00
For Indian Mission, Idaho.....	6.00
For Indian Mission, Black River Falls	36.00
For Edith Lahr, Black River Falls....	8.00
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	\$935.11

Scholarship Fund.

For tuition of Rosina Black, senior Heidelberg University	\$300.00
For special course of Ollie Brick.....	186.50
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	\$486.50

Thank Offering Fund.

For Science Building, Sendai, Japan..	\$4,768.88
For Foreign Mission Day offering....	31.80
For general work of Home Mission Board	500.00
For Church-building Fund of Home Board	500.00
For Children's Endowment Fund....	500.00
For Ministerial Relief	200.00
For Jewish Mission, Brooklyn.....	200.00
For general work of German Mission Board	500.00
For Church-building Fund of German Mission Board	500.00
For Indian Mission	100.00
For Myra Noll, Deaconess student..	80.00
For salary of Irma Gaal, Hungarian Deaconess	600.00
For Rebecca Forman, Jewish Deaconess student	334.70
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	\$8,815.40

Y. W. M. A. SPECIAL GIFTS.

Foreign Missions.

For initial kindergarten outfit, Japan.	\$150.00
For kindergarten work of 1917.....	312.30
For previous kindergarten work, to reimburse Board	168.30
For work of Miss Pifer.....	16.50
For educating Chinese girls.....	55.00
For kindergarten teacher, Japan....	10.00
For gate fund, Girls' School, Yochow.	5.00
For Christmas work of Mrs. Hoy....	1.00
For Woman's Hospital, Yochow.....	15.00
For Syrian and Armenian relief.....	5.00
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	\$738.30

Home Missions.

For Japanese kindergarten and Day Nursery, San Francisco.....	\$28.00
For work of Miss Kerschner.....	2.00
For Jewish work	8.00
For Colored work	10.00
For Williard Hall, Tiffin.....	1.00
For Winston-Salem, N. C.	2.00
For Indian work	19.00
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	\$71.00

MISSION BAND SPECIAL GIFTS.

Foreign Missions.

For kindergarten building, Japan.....	\$1,000.00
For kindergarten work, Japan and China	239.25
For educating Chinese students.....	75.00
For industrial work, China.....	8.00
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	\$1,322.25

Home Missions.

For Japanese kindergarten and Day Nursery, San Francisco.....	\$64.17
For supplies for Miss Kerschner.....	5.00
For Jewish Mission	1.25
For Colored work	5.00
For Indian work	18.37
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	\$93.79

CONTINGENT AND "EDUCATIONAL FORWARD MOVEMENT" EXPENSES.

Salary of Field Secretary, Gertrude M. Cogan	\$300.00
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Office rent of Field Secretary.....	120.00
Convention expenses, Akron, May, 1917	292.42
Postage expense of officers.....	68.15
Postage expense of department officers	133.78
Postage expense of Gertrude Cogan on literature	26.89
Y. W. M. A. pins.....	56.25
Mission Band buttons.....	21.88
Expenses of delegate to Eagles Mere.	24.00
Expenses of delegate to International Missionary Conference, New York..	15.00
Expenses of delegate to International Missionary and Fed. meetings....	65.45
Expenses of Chambersburg Conference	45.72
Two years' dues to Council of Women for Home Missions.....	20.00
Annual dues to Fed. W. B. F. M.....	3.00
Printing of minutes, reports, leaflets, missionary letters, Thank Offering boxes, services, department helps stationary, blanks, calendars, etc.....	1,579.47
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	\$2,772.01

MRS. LEWIS L. ANEWALT, *Treasurer.*

Program for the Month of July

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Program for July.

BIBLE TOPIC—Famous Mountains.

Missionary for the month, Rev. William G. Seiple, Ph. D.

Use *OUTLOOK OF MISSIONS* and *Everyland*.

First Week.

Mount Moriah, the site of the temple. II Ch. 3: 1-10.

Pray for our country and her leaders.

Study "Giovanni"—The gifts of the Christ-child.

Story from *Everyland*.

Patriotic songs and a march.

Read about Dr. Seiple first week.

Second Week.

Mt. Sinai—the tables of the law. Ex. 19: 17-19; 20: 1-17.

Pray for our soldiers and sailors.

Study "Giovanni"—Earns the fortune. Chapter II.

Story of Yochow and the Rebellion, *OUTLOOK OF MISSIONS*.

Read about Dr. Seiple second week.

Third Week.

Mt. Nebo—the death place of Moses. Deut. 34: 1-8.

Pray for our Allies.

Study "Giovanni"—"The Diver." Chapter III. Story from *OUTLOOK OF MISSIONS*. Read about Dr. Seiple third week.

Fourth Week.

Mt. Carmel—Elijah and the Prophets of Baal. I Kings 18: 19-39.

Pray for those who war against us.

Study "Giovanni and Ralph." Chapter IV.

Read about Dr. Seiple fourth week.

Mission Band Notes.

Plan your July and August meetings out of doors. The park, a public square, the church lawn, home lawn, a field on the outskirts of the town—all these make splendid meeting places.

The study book for July and August is "Giovanni," by Anita B. Ferris. Giovanni is a little Italian boy; the first four chapters deal with him in his home in Italy and the last four tell of his struggles after he "meets the flag." It is a book that will surely make our Bands want to know the Italian children better and create a desire to help them and be more kind and sympathetic.

This book can be secured through our Mission Study Department, Fifteenth and Race streets, Philadelphia, Pa. (paper binding, 30c.). "Italian Picture Stories," a set of six pictures with stories, are splendid for the smaller children. An "Italian Picture Sheet," containing 35 pictures illustrating Giovanni, can be had for 10 cents.

Look up your November, 1917, *Everyland*. It contains fine Italian stories and views and a song.

About 1,400 Mission Band pins are being

worn by that many boys and girls. Are you wearing one? They cost two cents. I will be glad to mail as many as you need. (Mrs. J. Lentz, Milton, Pa.)



REV. WILLIAM GEORGE SEIPLE, PH. D.

OUR missionary for July, the month we celebrate our national independence, is Rev. William George Seiple, Ph. D., of Sendai, Japan.

First Week.

Dr. Seiple was born in Allentown, one of the busiest, finest and most hospitable cities in Pennsylvania. Amid these pleasant surroundings he grew up to become a leading missionary of the Reformed Church. He had many advantages as a boy, and he made good use of them. To the question that the Board of Foreign Missions always asks: "Are you a graduate of a College or High School?" he replied, "Allentown High School, 1894; Franklin and Marshall College, 1898; Theological Seminary, Reformed Church in U. S., Lancaster, Pa., 1901, and Johns Hopkins University, 1905." So you see he was given a fine literary training for his great life-work.

Second Week.

But Dr. Seiple is more than a fine scholar. He is also known for his many excellent traits of character. He is kind, gentle, modest, appreciative and untiring in all his relations with his associates. In the year 1905, during the meeting of the General Synod, held in Zion's Reformed Church, Allentown, and of which congregation he was a member, the Board unanimously elected him as professor in the North Japan College, Sendai. Accompanied by Mrs. Seiple, who was Miss Florence I. Lehman, of Baltimore, Md., a young lady of rare musical ability, Dr. Seiple departed for Japan in the autumn of 1905, and since that time he has been a most faithful and painstaking worker in the theological department of North Japan College.

Third Week.

Strange are the ways of man, and strange, too, are the workings of Providence. The thought of being a foreign missionary did not enter the mind of Dr. Seiple until he had almost completed his course of study. And yet the Lord was all the time preparing him for this special task. While we can truly say that he is a born linguist, yet he pursued post-graduate studies in Hebrew, Greek, Assyrian, Spanish and several Filipino dialects. All these studies were in line with his future work. Today he has a very good knowledge of the Japanese language. He knows the characters. His scientific study of other languages has been a great help to him in his work. Dr. Seiple has been interesting himself in a number of Chinese students in one of the government schools in Sendai. One of his colleagues has recently made the remark, "He is willing to help out wherever he can."

Fourth Week.

The Bible tells us, "By their fruits ye shall know them." We said that Dr. Seiple was kind in spirit and genial in his manners. He is very sympathetic with students. For years he has been associated with a group of young men who have a boarding club, and he teaches them the Bible in English. This is known as the Club of Loyalty and Friendship in the University of Sendai.

It is surprising to learn of the many ways there are for a missionary to become useful and to exert his influence for good in a country like Japan. Only men and women of the type of Dr. Seiple will win out in the long run. A missionary must be wise, kind, patient, forbearing, and in honor preferring others to himself. Dr. Seiple has proven himself to possess all these strong points, and he is loved by all who come in contact with him. As a professor in our Sendai Seminary he is helping to train young men for the Christian ministry, and in this way he is multiplying his own faithful ministry.



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19 to 26.

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3 to 10.

Ridgeview Park, August 5 to 12.

Collegeville, August 12 to 19.

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For Particulars, write the

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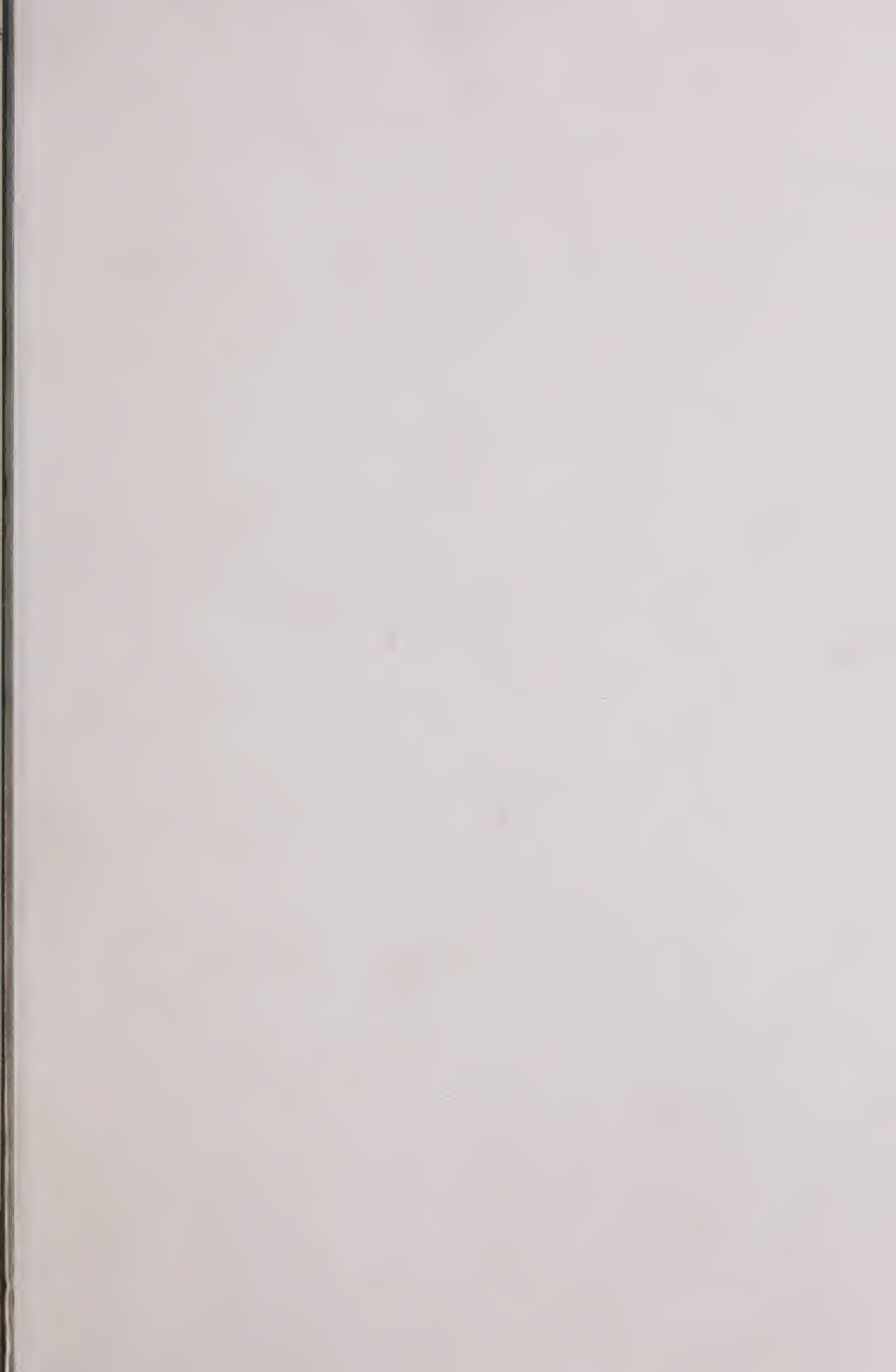
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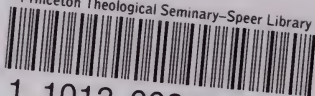
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